

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Wide World

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John O. Patterson

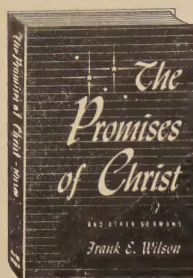
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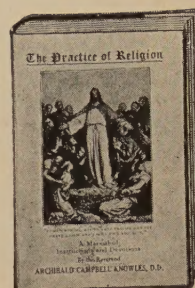
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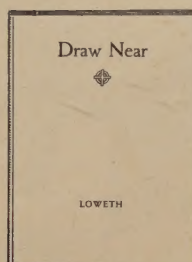
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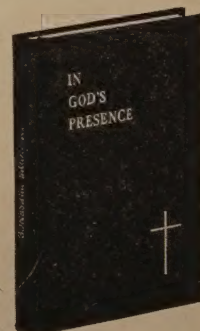


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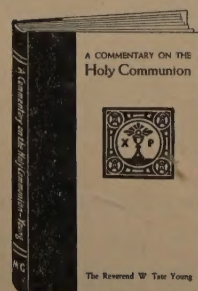


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Loving Our Lord Comes Ahead of Churchmanship

We've been a bit bothered occasionally, as we've tried to live out The Catholic Religion in our beloved Church, as to whether at times we don't let our Churchmanship (it becomes a sort of craft, if you don't watch out!) take precedence over our real religion, which is the love of Our Lord Jesus Christ. That *has* happened many times, hasn't it? It's happened to you, and it has happened to us, and it hits all three schools of persuasion within The Church. So, don't let anyone start finger-poking. But when Churchmanship takes the place of loving Our Lord, grief to the Religion of Christ begins. Real Christianity goes out the window. We might as well join some lodge, and the one with the most ceremonial, while we're about it.

All through those little weekly talks of ours, we've tried somehow to get something of this sort home to us all, but we've done it badly, no doubt. But just this week, we ran spang into a little paragraph in the one little book which has really gotten right into our hearts this Lenten season (*BITS AND PIECES*, by Dulcie M. Oakley Hill) and there in it, as someone was speaking lovingly of the dear old Vicar, over in East London amongst the cockneys, they said of him: "Though he stood unflinchingly by his Catholic principles, he hated sectarian labels. 'The test of a Christian,' he would say, 'is not whether you are High Church, or Low, or Middle, or R. C., or Presbyterian, it's how much you love Our Lord, and how much of that love you show to others, in the life He has given you to live, and the place where He has put you to live it.'"

The "least common denominator" of the religion of The Episcopal Church is loving the Lord Jesus Christ with all our hearts, with all our souls, and with all our minds. Everything else, Churchmanship, ceremonial, or no ceremonial, red cassocks, black cassocks, or purple cassocks, hang secondarily upon that, and without that, ye have *nothing*!

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LETTERS

Attitude Towards Lent

TO THE EDITOR: During a good many years now a gradual but not very subtle change has been taking place in the "good Churchman's" attitude towards Lent. It is expressed in the saying that Lent is a time not so much for "giving things up" as for "taking things on." From being a season of self-denial and retirement it has become one of self-improvement and great busyness; of "extra services" and schools and missions and (in days when travel was easier) of much rushing about of strange bishops and other clergy to sweeten the pill of the Gospel with the sugar-coat of novelty.

Now some of this was a good thing—although there is surely no reason why study should be considered a specifically Lenten activity, and there is excellent reason for saying one's prayers should *not* be so considered.

One wonders, however, if the change has not gone far enough, indeed, a little too far. The devout are apt to come to Easter not refreshed but tired out and all too ready to slump. Those, on the other hand, who can't do all the extra things are apt to think that keeping a good Lent is beyond them, and therefore to give up trying.

One motive of the "taking things on" school is a plain dislike of fasting in its narrower or wider application. They speak and write of it with a distaste that borders on fear. Yet Lent is essentially a fasting time. "The forty days of Lent," says the Prayer Book, are days "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"—and *that's all it does say about them*. Self-denial is still a good thing, and to practice it in the spirit of penitence and for the love of God is to keep a good Lent. If we have opportunity for other exercises, that is well.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Request

TO THE EDITOR: Chaplain Donald C. Stuart, whose address is Army Medical Center, Washington, D. C. will be glad to receive the names of any Churchmen who are patients at the Walter Reed General Hospital, Washington, or who are on duty there.

(Chaplain) DONALD C. STUART.
Washington, D. C.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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STRICTLY BUSINESS

JEAN DRYSDALE, literary and managing editor of *THE LIVING CHURCH*, visited New York and Boston last week to confer with religious book editors about spring and fall books and to get their points of view on the problem of making her book department the most valuable in the Church.

On Monday she lunched with Eugene Exman of Harpers, Miss Julia Kernan of Longmans Green, William Savage of Scribners, Miss Alma Savage of Sheed and Ward, and Misses Mary Marquardt and Jean Surdam of Macmillan, and on Wednesday she attended a meeting of the Religious Book Club at the Book Publishers Bureau. Further schedules I can't write in advance, since we go to press on Wednesday, and if there were any changes I couldn't make them. At any rate, she'll be back in Milwaukee on Monday, and she'll probably want to give a report herself on what she discovered about the religious book situation.

* * *

SOME reader had better do something for this priest: He asks us to feature his request. We do—at six cents a word in the classified columns and free of charge here. I certainly hope he gets that housekeeper to take care of his cook; or does his housekeeper cook? Any application that comes to me I'll wire to him in Massachusetts. Here is his letter:

"For the love of heaven . . . Help me find a Housekeeper! Enclosed is a notice for your Position Offered section. Get it in as soon as possible. My parish is a very active one, and I find it plenty tough trying to be a real father to my parish, and a housemaid at home too!

"HOUSEKEEPER WANTED — Single Anglo-Catholic priest wants a housekeeper to care for his rectory and cook. The parish is in the diocese of Massachusetts. This is a permanent position in a beautiful home for the right party able to do the work. Applicant must be 50 or over. White or colored. Will supply room and board plus \$30 a month. I prefer an Anglo-Catholic, but this is not necessarily required. Reply Box S-1857, *THE LIVING CHURCH*, Milwaukee 3, Wis.

"Brother, feature this! Gold letters or red! Anything to get results!"

* * *

FROM Laurel, Delaware, comes this comment by the Rev. R. Y. Barber: "A layman recently said to me (he reads my copy), 'That is the finest Church paper I ever read.' He rejoiced when I told him he did not have to put out \$5.00, but could subscribe for a dollar's worth at a time." It is priests like Fr. Barber who make M. A. Mueller's job easier!

Leon McCassey

Director of Advertising and Promotion

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

V. Peace and Security in Believing

By the Very Rev. J. WILLARD YODER

THOUSANDS of individuals are running to and fro seeking something which they vaguely feel in need of, but not finding it. What is it which they seek? Is it not something to hold to, a feeling of security, a pole around which to integrate their personalities? Homes and individuals today find themselves suddenly disrupted, separated, with the future at best uncertain. The home cannot now offer that sense of security which it once did, even though its members need it most. Seeking a steadying compass the Christian home looks to the Church, the Body of Christ, against which the gates of hell cannot prevail. Clinical psychologists have learned in their dealing with innumerable cases of "problem" children and "thwarted" personalities, that often a basic factor in the etiology is a lack of this sense of security. The home has always needed the help of the Church to develop wholesome personalities, but it needs that help now as never before.

It does not take a particularly keen analysis of psychological behavior to see that those people whose everyday conduct rests upon a faith in the omnipotence and goodness of God are able to keep their heads even though events go badly. They meet disaster with fortitude for they know that beneath are the everlasting arms. This triumphant faith is not the result of accident, but rather the product of Christian nurture. When that widow who recently within the space of two short years lost her three young daughters in death was able to say and believe "It is God's will—all things work together for good to those who love the Lord," she gave expression to the result of many years of faith in believing.

So those parents who would really prepare their children for life will bring them up in the Church and make the Bible and the Prayer Book companion volumes to the books of secular knowledge. That child who knows and lives his Bible and Prayer Book truly arms himself with material for a faith that will sustain.

I do not mean to suggest that there is anything magical about the Book of Common Prayer. But there is a deep sense of sureness in the knowledge that herein is preserved the expression of the true Catholic faith and practice once delivered to the Apostles. It does not take a learned historian to know that the Anglican Church has unbroken fellowship with Christ through the Apostles in the historic episcopate. Therefore, those who come to receive the various sacraments according to her

use know that a valid ministry functions at her altars (Prayer Book, page 529), and that God the Holy Ghost has promised to work through them in the sacraments. To realize that we worship in the Apostolic fellowship, not only in spirit but in the unbroken succession, gives added confidence and trust in the verities of the doctrine.

When, therefore, one of our ministers opens the Prayer Book and reads, "Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ" (Morning Prayer, page 4), we know that it is our Lord speaking through him. When the words of absolution are pronounced after our confessions (Morning Prayer, page 7; Evening Prayer, page 24; Holy Communion, page 76; Visitation of the Sick, pages 313 and 319; Communion of the Sick, page 313), we realize that he is the sacramental agent for God's remission of our sins.

When the priest pours water upon the child in the Name of the Blessed Trinity we realize that Jesus baptizes His child with the Holy Ghost (Holy Baptism, page 279). When the sacred words of Consecration are said by the priest over the bread and wine we are confident that our Lord blesses these same elements with His own Real Presence in the Great Mystery of the Blessed Sacrament of His Body and Blood (Holy Communion, page 80). When the bishop lays hands upon us with prayer, it is God who increases in us the manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and the spirit of His holy fear (Confirmation, page 297).

If romance leads the betrothed to the altar, it is God who blesses when they kneel before the priest (Matrimony, page 304). And when the sick receive the anointing of oil with prayer, it is God who heals (Unction of the Sick, page 320). Yea, verily, when we lay our holy dead away to await the judgment day it is unto God's gracious mercy and protection that we, through the priest, commit them (Burial of the Dead, page 332). Those final words of assurance, that Voice from heaven, "Blessed are the dead who die in the Lord" (page 333), brings comfort to the sorrowful, peace to the distraught, security in place of uncertainty (page 320).

Thus the Prayer Book provides the fulfilment of every spiritual need. Those who practice this faith enjoy the blessing of real, satisfying, spiritual health.

FOURTH SUNDAY IN LENT

GENERAL

UNITY

Bishop Strider Elected as Chairman of Commission

The Joint Commission on Approaches to Unity held its first meeting in New York on the 10th and 11th of February with all members present except Dean C. W. Sprouse. After it organized by electing Bishop Strider of West Virginia as chairman, Bishop Fenner of Kansas as vice-chairman, Dean A. C. Zabriskie as secretary, and Mr. Spaulding as assistant-secretary, the Presiding Bishop and the President of the House of Deputies examined their understanding of the action of the General Convention in continuing the commission.

The Commission formally recorded its realization that only General Convention can commit the Protestant Episcopal Church and also its conviction that it was authorized to ask on behalf of General Convention the counsel of Lambeth Conference if the latter body should meet before next General Convention.

A letter was drawn up to be sent to the Department of Church Cooperation and Union of the Presbyterian Church in the U.S.A. explaining the present status of negotiations. The chairman was directed to keep in touch with them, associating with himself two other members of the Commission for such informal conversations as might seem advisable before a joint meeting.

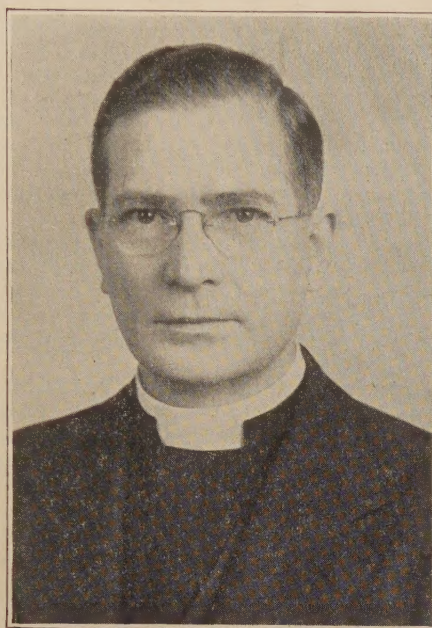
Some time was devoted to considering both the majority and minority reports submitted to General Convention by the former Commission. Sub-committees were appointed to study intensively some of the subjects at issue in these two reports and all pending negotiations for unity.

Several members urged that unless there was developed throughout the membership of the Church an understanding of the importance of unity and a genuine will to achieve it, no plans or platforms would be of much significance. Professor Greene of Princeton was asked to study and report on how this may best be accomplished.

Before adjournment the Commission directed the chairman to send its greetings to the former chairman, Bishop Parsons.

The membership of the Commission is as follows: Bishops Strider, Fenner, Gardner of New Jersey, Keeler of Minnesota, Oldham of Albany, Washburn of Newark, Rev. Drs. C. R. Barnes, Angus Dun, L. C. Lewis, C. W. Sprouse, T. D. Vedel, H. C. Zabriskie, Messrs. W. L. Galthis, H. T. Foulkes, Greene, Alexander Guerry, J. G. Mitchell, J. C. Spaulding.

March 19, 1944



Kaufman-Straus.
DEAN HAINES: Accepted election as
Bishop of Iowa. (col. 3).

FINANCE

Advice on Tax Declaration

The tax expert at Church Missions House, John Greiner, has prepared the following statement for the National Council staff, advising them about the declaration of estimated tax for 1944. The same information is believed to be of value to others.

"I have been asked many questions regarding the Declaration of Estimated

Tax for 1944. A set of answers has been prepared to some of the questions asked. They are:

(Q) When are we required to file the declaration?

(A) On or before April 15, 1944. Originally it was March 15th, but the Treasury Department extended the date.

(Q) Is it necessary for all taxpayers to file the declaration?

(A) No. No change was made in the new tax law just passed as to who must file a declaration or as to the contents of the declaration (Form 1040-ES).

(Q) How will I know if I should file Form 1040-ES?

(A) You must file the declaration if—

1. (a) You are single and you estimate your gross salary for 1944 to be more than \$2,700;

(b) You are married and you estimate your salary, or the combined salaries of husband and wife, to be more than \$3,500, or if—

2. (a) You will receive in 1944 gross income of \$100 or more from other sources from which no tax has been withheld.

(b) You are a clergyman from whose salary no tax has been withheld.

(Q) Are there any changes in the Revenue Act of 1943 in estimating the tax?

(A) Yes. The new provisions affecting income, deductions, and computation of tax on individuals must be taken into consideration in making the declaration of estimated tax for the calendar year 1944.

(Q) When will we receive the forms to be filed April 15th?

(A) I understand that they will be sent to the taxpayers before April 1st."

EPISCOPATE

Dean Haines Elected Bishop Of Iowa on Seventeenth Ballot

By the Rev. STANLEY M. FULLWOOD

★ After almost eight hours of voting, delegates to the special diocesan convention held in St. Paul's Church, Des Moines, Iowa, March 8th, elected the Very Rev. Elwood Lindsay Haines, dean of Christ Church Cathedral, Louisville, Ky., as Bishop of Iowa on the 17th ballot. On March 14th he announced his acceptance of the election.

The announcement of the election took place at 8:15 P.M., after a long day of balloting during which a majority of laymen voted from the beginning for Dean Haines and the clergy changed their majority vote two different times before a concurrent majority was reached. The clergy gave a majority on the fourth, fifth,

Departments

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and sixth ballots to the Very Rev. Rowland F. Philbrook of Davenport. On the seventh, eighth, ninth, and tenth ballots, Dean Haines failed by one of a majority in the clerical vote. On the 16th ballot the Very Rev. Claude W. Sprouse of Kansas City, Mo., received a majority of the clergymen's votes.

That the delegates began to tire at the end of the day was shown by three motions to adjourn. Each time, the motion was voted down. The last time adjournment was proposed the delegates voted 58 to 50 to remain in session. Motions for a recess which would permit a clergy conference failed, as did a motion for a recess for dinner. The balloting was almost continuous from 1:45 P.M. until the election was announced at 8:15 P.M.

NOMINEES

The nominating committee, composed of three clergymen and three laymen, presented four names to the convention. These included the Very Rev. Rowland F. Philbrook, Davenport; the Rev. Louis H. Matheus, Ottumwa; the Very Rev. Claude W. Sprouse, Kansas City, Mo.; and the Very Rev. Elwood L. Haines, Louisville, Ky. Nominations were made by ballot. In addition to the four men named by the committee, six other nominees were placed before the convention. These were as follows: Rev. Messrs. Harold L. Bowen, D.D.; G. Carlton Story, D.D.; John S. Higgins; C. Burnett Whitehead; Francis B. Shaner; and Ernest Victor Kennan.

The names of three of the nominees were withdrawn. The Rev. Dr. Bowen,

who had been interviewed by members of the nominating committee, had requested that his name be not used, according to the report of that committee. The Rev. Messrs. Whitehead and Shaner withdrew their names.

At a previous special convention held December 1, 1943, in Davenport, Iowa, the Rev. Ernest Victor Kennan, rector of Emmanuel Church, Baltimore, Md., was elected bishop, but he declined the office.

DEAN HAINES

The Very Rev. Elwood Lindsay Haines was born in Philadelphia, March 12, 1893, received his B.A. degree from the University of Pennsylvania in 1916 and an S.T.B. degree from the Philadelphia Divinity school in 1920. That same year he was ordained to the diaconate and, later, to the priesthood. Dean Haines is married and has two children.

In the first World War he participated in the Meuse-Argonne offensive with the A.E.F. and spent seven months on duty in Germany after the war. He was one of the organizers of the 6th Regiment of the U. S. Marine Corps.

After being curate of St. John's Church, York, Pa., for a year, he left this country in 1920 for four years as a missionary in Liberia. In 1924 Dean Haines became rector of Trinity Church, Bethlehem, Pa., and from 1928 to 1931 he served as executive secretary of the diocese of North Carolina. From this time until 1937, when he became dean of Christ Church Cathedral, he was rector of Christ Church, Glendale, Ohio.

OFFICES HELD

Dean Haines has worked for the Church in many capacities, serving as a member of the Department of Religious Education of the National Council, dean of the faculty of the Gambier Summer Conference, and of the Blue Grass Conference. In Kentucky he was vice chairman of the executive council, vice chairman of the Department of Promotion, and a member of the standing committee. He was chairman of the Department of Christian Education of the Province of Sewanee, chairman of the Budget Committee at the 1943 General Convention, was elected to the National Council for 1943-1945, and has been a deputy to the General Convention.

He is a member of the budget committee of the Louisville Community Chest, the Louisville Council of Churches, and served on the executive committee of the Interdenominational Survey Committee of Metropolitan Louisville, which has just been completed.

Dean Haines has written *Poems of the African Trail*, *A Children's Service Book*, and *Children of the Dark*. He also edited the privately printed *Letters of Wm. Hoke Ramsaur*.

RADIO

Mutual Revises Religious Broadcasting Policy

The Mutual Broadcasting System announced in New York that, effective September 15th, religious programs over its

network will be broadcast for a limited period on Sundays only, and sponsors of such programs will be prohibited from soliciting funds over the air.

It was indicated, however, that the network will continue to sell time for religious broadcasts under its new policy. Mutual is the only national network which accepts religious programs on a commercial basis.

Under the new arrangement Mutual religious programs will be restricted to period not exceeding a half hour each program. Religious programs will not be broadcast after 1 P.M. each Sunday.

The Mutual System will continue to broadcast its own "Minute of Prayer," which is heard every evening at 6:00-6:01 P.M. The prayers are read by clergymen of the two major faiths.

ANGLICAN RELATIONS

The Archbishop's Schedule

The visit to the United States of the Archbishop of York, who will arrive sometime in April, will be filled with speaking engagements and conferences with Church leaders, as well as a number of appearances before gatherings open to the general public. The Archbishop comes at the invitation of the Presiding Bishop, and one of his major appointments is a session with a Church committee to discuss relationships between the Church of England and the Episcopal Church in this country.

Archbishop Garbett's first public appearance will be in the pulpit of the Cathedral of St. Peter and St. Paul, at Washington, D. C., where he will preach April 16th. He will remain in Washington for several days, attending a reception by the English-speaking Union April 17th, lecturing twice at the College of Preachers April 18th, and taking part in the consecration of Dean Angus Dun as Bishop of Washington on April 19th.

The Presiding Bishop points out that all the Archbishop's engagements are tentative in a sense, being subject to last-minute changes through transportation complications or the Archbishop's personal wishes, but Bishop Tucker believes the itinerary will work out substantially as announced.

April 20th and 21st will be spent by the Archbishop as Bishop Tucker's guest in Virginia, and he will then come to New York, preaching at the Cathedral of St. John the Divine on April 23d.

Meetings with officers of the International Missionary Council, the Provisional Committee of the World Council of Churches, a visit to the General Theological Seminary, and a meeting with the Church's committee on Coöperation with the Church of England, are scheduled for April 24th. On the 25th the Archbishop will visit the National Council, which will be in session in New York at that time and on the same day Columbia University will award an honorary degree and Dr. Nicholas Murray Butler will entertain the Archbishop at dinner.

The Church Club of New York has announced a dinner for April 26th, and on the 27th he is scheduled to meet with

BALLOTS IN IOWA ELECTION

Ballot	Haines, Elwood L.	Philbrook, Rowland F.	Sprouse, Claude W.	Matheus, Louis H.	Higgins, John S.	Bowen, Harold L.	Story, G. Carlton	Total Votes Cast	Necessary to Elect
1-C	8	8	3	2	3	1	—	25	13
1-L	67	15	6	16	5	0	—	109	55
2-C	9	9	4	1	1	—	1	25	13
2-L	70	16	7	13	3	—	0	109	55
3-C	10	11	3	1	0	—	—	25	13
3-L	73	17	8	13	1	—	—	112	57
4-C	7	15	2	1	—	—	—	25	13
4-L	72	23	11	6	—	—	—	112	57
5-C	8	14	1	1	1	—	—	25	13
5-L	77	26	4	6	0	—	—	113	57
6-C	9	13	1	1	—	—	—	24	13
6-L	82	24	1	6	—	—	—	113	57
7-C	12	12	0	1	—	—	—	25	13
7-L	82	22	1	7	—	—	—	112	57
8-C	12	10	1	2	—	—	—	25	13
8-L	88	16	0	7	—	—	—	111	56
9-C	12	9	3	0	1	—	—	25	13
9-L	73	24	7	5	1	—	—	110	56
10-C	12	8	4	0	1	—	—	25	13
10-L	72	22	13	1	2	—	—	110	56
11-C	11	8	6	0	—	—	—	25	13
11-L	76	21	12	2	—	—	—	111	56
12-C	11	7	7	0	—	—	—	25	13
12-L	77	18	17	2	—	—	—	114	58
13-C	10	7	8	0	—	—	—	25	13
13-L	69	13	19	1	—	—	—	102	52
14-C	9	7	9	0	—	—	—	25	13
14-L	65	12	22	2	—	—	—	101	51
15-C	9	5	11	0	—	—	—	25	13
15-L	65	13	20	3	—	—	—	101	51
16-C	8	4	13	0	—	—	—	25	13
16-L	63	11	24	2	—	—	—	100	51
17-C	13	3	9	—	—	—	—	25	13
17-L	68	11	22	—	—	—	—	101	51

a-Roman clergy of Greater New York speak at a public meeting at the River-Church.

Friday, April 28th, the Archbishop will leave for Chicago to fill engagements there for the remainder of the week, after which he will go to Canada as the guest of the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada.

The First One

"Archbishops are very busy people, and visits such as that which the Archbishop of York hopes to pay to the United States are necessarily few and far between," thus comments the Press Bureau of the Church of England, adding the perhaps-recalled fact that Archbishop Garrett will not be the first English Archbishop to cross the Atlantic. That distinction belongs to the late Archbishop Davidson, who went to America in 1904, at the invitation of the Presiding Bishop, to attend the General Convention at Boston. During that visit, the Archbishop, who was accompanied by his wife, was brought into contact not only with many of the leading men in American Church circles," the Bureau's statement continues, "but also with other leaders of public opinion in many walks of life, and to quote the words of Bishop Lawrence of Massachusetts, 'His coming did much to knit the churches of the Nations.'"

RURAL WORK

Mountain Workers Meet

to Discuss Church Schools

By the Rev. SIDNEY E. HEATH

Representatives from four dioceses attended the sessions of the Episcopal Council of the Southern Mountain Workers Conference, March 6th and 7th, at Trinity Church, Asheville, N. C. In an atmosphere of expectation and inspiration the workers displayed a readiness to discuss, and an endeavor to find solutions for their common problems.

The Rev. Clifford Samuelson, at the opening session, warned that rural Church workers should not be overawed by the changes occurring in their communities, for most of these changes were simply an acceleration and intensification of problems that had always been in existence. The problems mentioned by the speaker were: loss of young men and women from the community, constant movement of families, shortage of trained leadership and competent lay-leadership, lack of adequate equipment, and difficulty in holding group meetings because of travel difficulty.

After urging the representatives to avoid the "all is lost, crisis state of mind," Mr. Samuelson outlined various ways in which the local and regional Church leaders were adapting their work to cope with the new demands.

The Rev. Westwell Greenwood, Black Mountain, N. C., conducted a quiet hour of meditation and emphasized the need for Church workers to lose their own

will in doing God's will and fearlessly to uphold the Christian spirit and life in their local church.

After the quiet hour, Bishop Mason, Suffragan of Virginia, presided at a panel of Church school administrators. Bishop Mason stated that the main problem regarding Church schools was to keep them operating on the basis and purpose for which they were originally established. Started as mission agencies to the needy, Church schools usually followed the trend of becoming boarding schools for such as could pay tuition sufficient to keep the school operating. The Bishop pointed out that many Church families who had chil-

dren who should be in our Church schools could not afford to pay the tuition.

The Rev. George P. Mayo, of the Blue Ridge School, said, "If we appeal to the Church or the public for the support of the schools, we must provide for the needs of young people. There is a great need for Church operated schools to serve children from broken homes or otherwise in need of constructive influences. This need is becoming so increasingly apparent that the Church schools should demonstrate that the public school system should make some provision for such children."

Reports from Patterson School, Appalachian Elementary School, and St. Anne's Preventorium showed enlightened leadership and a desire to serve effectively in the mountain area.

It was pointed out that there is a great need for a correlation of the numerous Church schools in the southern highlands. Workers report that at the present time there is little, if any, general policy within which each institution defines its own program in relation to the policy and work of other schools. It was felt that some schools should be primarily concerned with serving children who needed protective care in wholesome surroundings. Other schools should accept the task of developing leadership of carefully selected youth who show promise of becoming leaders in their own communities. In connection with the leadership in the mountains, a resolution was adopted calling for consideration of the Valle Crucis School and its equipment as offering suitable facilities for a regional training center to which future workers could go for a brief, intensive introduction to mountain mission work.

At the conclusion of the conference, the head of each institution expressed a desire for further study to promote a carefully defined coordinated general policy which would enable each school to reach the highest standard of effectiveness.

The conference was under the chairmanship of the Rev. A. Rufus Morgan of Franklin, N. C., and was attended by over 30 workers from the dioceses of Virginia, Southwestern Virginia, Southern Virginia, Western North Carolina, and Lexington.

RACE RELATIONS

Negro Clergymen Invited to Join Southern Ministerial Association

The Haywood County Ministerial Association of North Carolina has invited Negro ministers of the county who are regularly ordained pastors to become members of the association, and has announced that from now on the organization will be interracial as well as interdenominational.

The association meets monthly and the Negro pastors met with white ministers as members of the association for the first time at a luncheon just held.

In its resolution extending an invitation to Negro pastors to become members, the association expressed a hope that the white and Negro ministers might find mutual benefit from the plan and might work better together in behalf of the Christian ministry.

A Bishop's Faith

In Bishop Wilson's safety deposit box enclosed in an envelope marked "to be opened after my death" was the following statement:

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

God owns my life. He always has and always will.

Nothing of any importance that has ever happened to me has ever come of my own seeking. It is perfectly clear to me that God has guided my life step by step. Whenever and however death may come to me, it will be God's gift and I shall be content with it.

Christianity, to me, means personal faith and confidence in Jesus Christ. I have endeavored to live by this and hope to die in it.

I desire to record my deep conviction of the eternal deity of our Lord Jesus Christ and of His ultimate supremacy over the lives of men. Human life is inarticulate nonsense without Him.

I further desire to record my deep conviction that the historic Church is the normal instrument for the accomplishment of His purposes and therefore of its permanent place in the world's progress. The diocese of Eau Claire is one cell in the life of that Church. My brethren have seen fit to make me its first Bishop, under God, and I have nothing but confidence in its future.

It has been my policy never to ask anything of my people which I was not willing to do myself. I have urged them to make bequests for the future work of their Church. It will be little that I shall have to leave but I wish to remain true to my own admonitions.

(Here are mentioned bequests to the Development Fund of the Diocese of Eau Claire and to the Endowment Fund of Christ Church Parish.)

God has been very good to me. When my time comes to die, I confidently commend my soul into His eternal keeping, through Jesus Christ our Lord. Amen.

(Signed) FRANK E. WILSON.

ENGLAND

Dr. Daughlish Resigns from SPG

The Society for the Propagation of the Gospel announces with regret the resignation of the Rt. Rev. John Daughlish, secretary of the Society, on medical grounds. The resignation will date from April 30, 1944. Dr. Daughlish was formerly Bishop of Nassau.

Dr. Garbett Recommends

"Reconcilers"

A recommendation that the Church appoint "reconcilers" after the war to mend "broken marriages" was made by Dr. Cyril Forster Garbett, Archbishop of York.

"I hope that after the war," Dr. Garbett wrote in his archdiocese letter, "there may be set apart some experienced men and women to act as practical reconcilers, to whom husband and wife can turn for advice, and with whom they can confidentially discuss their marriage difficulties before they decide on separation or divorce."

"There is much also to be said for the preparation of some simple service of rededication and renewal of marriage vows, which might be used by those who have experienced especially the strain of long separation, and wish to make a new start."

CANADA

Archbishop Approves Religious Education in Public Schools

Religious education in public and secondary schools of Ontario, as forecast at the opening of the Ontario legislature recently, was approved by the Most Rev. C. A. Seager, Anglican Archbishop of Huron and Metropolitan of Ontario, after a conference with Premier George A. Drew. The Archbishop said the Premier had assured him that no radical changes would be made in the provincial education system without careful study. Similar reactions have been voiced by a number of religious education leaders.

"The whole problem of our public school system is going to be reviewed and brought up to date and we welcome it," said the Archbishop, who was accompanied by the Rev. W. Townsend, commissioner of the diocese of Huron.

SPECIAL TEACHER'S COURSE

Possibility that religious teaching in Ontario public schools will be taken over by specially equipped teachers in place of denominational ministers was foreseen by R. Allan Sampson, members of the Toronto Board of Education.

There is already in existence, Mr. Sampson pointed out, a system whereby 49 of the city's 87 public schools are given religious instruction by church ministers. He indicated, however, that the government intends to make Biblical studies a part of the curriculum instead of an extra-

curricular subject voluntary as at present.

In each school, Mr. Sampson said, there are two or three teachers specially equipped to take over the religious instruction of pupils.

SCOTLAND

Bishop Hall Opens

His Administration

The Rt. Rev. H. W. Hall, new Bishop of Aberdeen and Orkney, opened his administration by appealing for increased giving to the diocesan fund, so that it might be possible not merely to pay debts but to recover some of the places from which the Church has temporarily withdrawn. He hopes to raise the capital of the fund from £14,000 to £50,000. "The real cause of retreats in warfare is simply that the enemy is stronger behind than we are. The same thing is exactly true in the war which we are fighting for Christ. If we are weak in our home bases anywhere, withdrawals must follow," said the Bishop at the meeting of the diocesan council in Aberdeen, February 10th.

The clergy sustentation, home missions, education, overseas mission, and social service funds, all reported increases during the past year. In two instances Aberdeen and Orkney had come closer than any other diocese to reaching its allotted contribution to central funds.

Plans were set up for observing the bicentenary of Primus John Skinner, through whose work and influence, the Bishop said, the penal laws affecting the life of the Church throughout the whole of Scotland were repealed. On May 16th, the day before the anniversary, a social gathering will be held at Aberdeen, and the Bishop will preach at a special evening service in St. Andrew's Cathedral. Holy Communion will be celebrated at Longside, Bishop Skinner's native town, on May 17th, and Bishop Deane, former Bishop of Aberdeen and Orkney, will preach at a special service to mark the occasion in St. Mary's Cathedral, Edinburgh.

MEXICO

New Dean Installed

The Cathedral of San Jose de Garcia in Mexico City, was filled to overflowing on February 27th when the Rev. Jose F. Gomez was instituted as dean. The Rev. Samuel Salinas read the epistle and the gospel, and Bishop Salinas of Mexico installed the Rev. Mr. Gomez. The new dean preached the sermon and administered the Holy Communion to his congregation.

Dean Gomez is 38 years old, married, and has a daughter. He is a graduate of St. Andrew's School, Guadalajara, and the Philadelphia Divinity School. For the past 12 years he has been in charge of the Church of St. John the Evangelist in San Pedro Martir, Tlalpan, which is about 12 miles from Mexico City. The dean will be assisted in his work with this Aztec Indian congregation and at the Cathedral by the Rev. Samuel Salinas.

NORWAY

Stavanger Bishop Expelled

Bishop Gabriel Skagestad of Stavanger, Norway, has been expelled from his diocese for the second time, according to reports in Stockholm.

After his recent banishment to Aurdal, the bishop returned to his see, but irritated the authorities by issuing a message to his clergy. Before his second expulsion, he was subjected to a three-day interrogation.

Stavanger authorities have also ordered the ouster of Dean K. O. Kornelius, who was several times taken to police headquarters for lengthy questioning. He is now in Hoevaas, near Kristiansand; and has been instructed not to leave without official permission.

Pastor Berby, of Aas, southeast of Oslo, has been banished from the district because of his opposition to Quisling clergymen. Another rebel churchman, Pastor Seland, of Rengebu, has been ordered to leave the area for having read an anti-Quisling statement to his congregation.

TWENTY-FIFTH OF MARCH

THE garden shares the discipline of lent,
Is stripped and bare
As an ascetic haggard and forspent
With sterile prayer.

But see, the white magnolia blossoms for
Annunciation,
And border bulbs break through the earthy floor
In adoration.

VIRGINIA E. HUNTINGTON.

ARMED FORCES

Christ for Tomorrow's World

Two hundred fifty bluejackets knelt at war steps and chancel rail in a service of dedication at the close of the Ash Wednesday observance at Royce Memorial Chapel at the Sampson, N. Y., Naval Training Station. In morning and afternoon sessions more than 500 enlisted men and officers met in seminar discussion on 17 subjects, under the general heading of "Christ for Tomorrow's World."

According to Captain William W. Edel, senior chaplain of the training station, this was the first time in naval history that so large a group of navy men were allowed to set aside their regular duties for an entire day in order to discuss religious topics. Among the delegates were numerous officers and enlisted men, Waves, 112 students, Negro enlisted men, and representatives of the army.

One of the reports of the seminars suggested that the Service Men's Christian League be continued after the war, to take place as a powerful religious influence. Another recommended a realistic application of the Golden Rule in race relations, and a more intensive educational program on the subject for the public at large. By teaching and sacrificial example, but not by pressure politics, the Church should play its role in the winning of the peace, stated other reports. The Church is to give for permanent peace by supporting the form of an international organization backed by strong military force, by lifting living standards throughout the world and by establishing an equitable distribution of raw materials for all nations, they declared.

Chief counsellor at the meetings was Dr. Harold C. Case, of Scranton, Pa., religious leader well known as speaker at college groups. Another distinguished guest was Chaplain Kenneth Boulton-Jones, Royal British Navy Volunteer Reserve, who urged that Britons and Americans come to understand each other more fully at the successful conclusion of the war. Greetings were extended to the guests and participants by Captain Harry Badt, commandant at Sampson.

Chaplain's Son Honored

A commendation for "outstanding service and conduct in the battle zone of the South Pacific area" has been awarded Captain Edward M. Littell, Army chaplain, according to an official dispatch from Lieutenant-General Millard F. Marston's headquarters in the South Pacific. Captain Littell, son of the Rt. Rev. S. Harrington Littell, former Bishop of Honolulu, returned to the United States to recuperate from malaria. The official commendation reads in part, "Attached to medical battalion throughout combat operations, Chaplain Littell performed the functions of his office with devoted efficiency. At a forward clearing station he met all ambulances, was present at the continuous flow of surgical operations, volunteered for blood transfusions, and

circulated through the wards day and night administering to the religious needs of his men.

"When temporarily relieved he could be found making his way up the lines of evacuation, accompanying little squads, rendering first aid and bolstering morale among the first line troops while exposed to heavy hostile fire. Thus, through his courageous altruistic actions, Chaplain Littell contributed inestimably to the morale of the soldiers during the combat period."

Chaplain Littell was born in Hankow, China, and received his education at Kent School, Harvard, and General Theological Seminary. He has been in the service about a year and a half.

MILITARY ETHICS

Bishop Manning on "Obliteration Bombing"

Bishop Manning of New York entered the discussion as to the bombing of German cities, given such impetus by the speeches in the English House of Lords by Lord Lang, former Archbishop of Canterbury, and the Bishop of Chichester, Dr. Bell. It will be recalled that a cable, signed by 28 American ministers of religion, was sent to the former Archbishop, extolling his action and that of Bishop Bell. Among those who signed were the Rev. Dr. Harry Emerson Fosdick of the Riverside Church, New York, and Bishop Lawrence of Western Massachusetts who is head of the Episcopal Pacifist Fellowship. Both the British press and that of the United States have published articles and letters for and against the original speeches and the cable of the Americans.

The following letter was sent by Bishop Manning to three leading secular papers of New York on March 10th:

"There has been wide discussion of the protest published by 28 ministers of religion and others against the present bombing of cities in Germany.

"As a minister of the Christian Church, may I express through your columns my profound disagreement with the position taken in that protest, a disagreement which I believe is shared by the vast majority of the ministers of all Churches in our land. I have great respect for the signers of that protest individually, but the protest which they have issued is spiritually and morally a gravely harmful one. It is morally confusing and weakening to our people at a moment when they need every support that religion can give them; it depreciates and casts a doubt upon the heroic service of the men in our Armed Forces who are giving their lives for us and for others; it gives aid and comfort to the aggressors and evildoers in this world conflict; and it tends to discredit religion by giving the impression that the pacifist position is the true Christian position.

"The pacifist principle, the principle of 'peace at any price,' is not the Christian principle. The Christian religion teaches that there are evils worse than bodily suf-

fering and death, and that there are things which we must uphold and defend even at the cost of life itself; and it is on this principle that our airmen and all the men in our Armed Forces are giving their lives. All of us abhor war quite as deeply as do the signers of this protest. All of us are grieved and horrified at the destruction and suffering which war brings. Our airmen have no desire to bomb cities or to kill civilians, but this is brought upon us by the forces of aggression, cruelty, and terror which we are fighting, and those evil forces have it in their power to end the bombing of their cities at any moment by giving up their evil aims and oppression and laying down their arms.

"But as matters stand, the bombing of cities which are military objectives, fearful as this is, is only a necessary and inescapable part of the whole effort to end the war; to stop the bloodshed, cruelty, and suffering; to liberate the enslaved and tortured peoples; and to open the way for a just and righteous peace and for such cooperation and fellowship of the peace-loving nations as shall safeguard the world against another such outbreak of barbarism. If this war is to be shortened and the world freed from this assault of brutality and terror, what substitute can the signers of this protest suggest for the bombing of cities which are military objectives, terrible and grievous as we all feel this to be?"

RELIEF

Bishop Urges Sending Food to Children in Nazi-Occupied Europe

The Bishop of Chichester, Dr. G. K. A. Bell, in his capacity as chairman of the Famine Relief Committee, has asked British authorities to reconsider their policy regarding the supply of foodstuffs for starving children in Nazi-occupied Europe.

"The time before liberation may be short," Dr. Bell wrote. "Let it not be said that this country did not try to meet this most urgent need before hunger has caused irreparable injury."

Refugee Committee to Finance Research Fellowship

Several research fellowships on postwar problems, established in England for refugee scholars from Central Europe, will be financed in the future by the American Committee for Christian Refugees.

To be known as the Theodore Hume fellowships, the grants were formerly underwritten by Great Britain's National Christian Council for Refugees.

(The Rev. Theodore C. Hume was killed last fall when a neutral Swedish plane was shot down by enemy fliers. Mr. Hume was en route to Stockholm in behalf of the World Council of Churches.)

The Committee for Christian Refugees will also take over the work of the Latin-America Refugee Fund formerly administered by the American Friends Service Committee.

Christianity and Freedom

By the Rev. C. Leslie Glenn

Lieutenant Commander, Chaplains' Corps, USNR

WE KNOW that freedom in America has something to do with Christianity. At the same time we know that it is hard to describe the exact relation. We don't mean that it is heaven here, and everyone is perfect. Nor could we say that none of our enemies are Christian. We have at times been embarrassed by shallow thinkers who make the American flag and the cross of Christ almost the same thing.

Let me say that when I talk about America, I am talking also about England. When we differ, we differ as blood brothers, members of the same household of faith, heirs of the same political tradition. When George III was finally defeated at Yorktown, that began the defeat of what he represented in England also, and the British Commonwealth of Nations has the same pattern of freedom that we have.

Before we got into the war the Archbishop of Canterbury told the British people that they were defending Christianity. These words coming from him, a scholar, a man who under no circumstances would strike off a jingoistic phrase, made me even more certain that American and British civilizations had importance for the future of Christendom. But how?

It is significant that the American Revolution was made by religious men in contrast to Robespierre, Danton, and Napoleon in the French Revolution; or Marx, Lenin, and Trotsky in the Russian Revolution; or Hitler, Goehring, and Rosenberg in the German Revolution. The revolutionary changes which were accomplished bloodlessly in England in the 19th century were preceded by the religious revival under John Wesley and the Methodists. And England was the scene of the most successful reformation in the 16th century. Our own founding fathers were men of God, who knew their Bible. But the original question remains, what specific ideas did they get out of the Bible that made Christianity have a bearing on the development of American freedom?

It is Christian theory that man cannot be made perfect in this life. At the start of every church service, before coming to the Holy Communion, we are all asked to confess our sins humbly before God. And there is no suggestion that after a time some members of the congregation may be excused from this because of the goodness of their lives. We grow in grace and stature but the crown of our manhood is in the next world.

This sounds fairly theoretical, but its terrible importance may be seen when we contrast it with the viewpoint of the un-Christian idealist or the noble secularist. The secularist, the fighting non-religious reformer, begins his quarrel with religion by saying that he is tired of all this talk of heaven, where man will reach fulfillment. He wants it to happen here. Man can be made perfect right on this earth.

Rousseau had "a noble savage," an unspoiled child of nature living in completeness; Robespierre had an actress dressed as the "Goddess of Reason," (Reason with a capital "R" was actually in Paris, not an abstraction in infinity); Karl Marx expressed the same thing negatively with his aphorism "Religion is the opiate of the people." Why? because it makes them submit to here in the hope of hereafter. Hitler proclaimed a New Order whose spiritual antecedents were very much in this world, in the dark forests of the north. All of them would agree that we must give up the impossibly high goals of religion which can only be reached in another world. "Let us have *rational* plans which can be brought to perfect fruition on this earth; plans which can be logically and scientifically demonstrated. *Perfection is possible here.*"

PERFECTION

It is the word perfection we stick on. It's a strong word. Careful Christian thinkers would say that great improvements are possible here, this world may have undreamed of new developments in life and happiness as centuries go on, but perfection, from the Christian standpoint, will never be reached in this world. To which the answer of Rousseau, of Robespierre, of Marx, and of Hitler is, that's why you Christians are such a stumbling block. "Perfection in eternity, here in time and space only relative gain through painful centuries, man always morbidly confessing his sins"; we say *perfection can be now*. I give you sunshine, strength through joy, the spirits of the forest and the Maypole, trust in the dialectic of your reason, there's nothing wrong with you but your chains, perfection can be now.

We have all had friends during the past 25 years, liberal, non-Christian, zealous for a new world, who as they watched the Russian Revolution, the Italian one, and the German one, had the strange sensation that here was being carried out what they theoretically believed in, immediate perfection. The Russians even called before the Revolution, "pre-history"; in Italy the year of our Lord 1922 became the year 1 of Fascism, the year 1 of a new world. In Germany the new era was to last 1,000 years, exactly the time of the vision of perfection in the Apocalypse. Hitler was actually trying to fulfill what was always used as a sarcastic cliché—the millenium has come! And while our liberal friends were bothered by certain details (they kept saying you can't make an omelette without breaking eggs), the logic of the revolutions fascinated them. Here were men who believed as they did, in perfection now, and were breaking into it.

The Christian replies that we serve a Lord in whose sight no man living is justified.

Let us see what this perfection theory does. For one thing it is the basic assumption

behind the leader principle. It is a easy step to prove that all authority should be given to one, Der Fuehrer, and one's highest destiny is to give him complete obedience. Even the daily greetings remind us of his greatness. Heil Hitler! How is such a thing possible? It is possible if you once admit the initial premise—that perfection is possible in this world.

Karl Marx took the same premise and said perfection is in the proletariat, the great dispossessed masses. Once get rid of all other classes, once start over with a classless society, and you will have perfection, you will have in fact the beginning of all that deserves to be called history. Because nothing will be wrong after that, since all that was wrong before was due to inequality and class distinction.

Of course the argument is much more complicated and plausible, but its main spring is that first assumption, that the perfect life can come here and now, to talk of easy stages is a compromise, and a final heavenly goal is simply dope to make us stop trying. Once I was invited to address some Communists in Boston. It was up back stairs, very secret, and the lights were turned low so I could not recognize any faces. I had never argued much with Communists before but it suddenly occurred to me to say, "Do you think, if the revolution comes tomorrow, any one of us will get any good out of it?" I think the question surprised them, for of course they had taken it for granted that come the revolution—come heaven on earth. But we were talking honestly and after awhile most admitted the revolution would do those present no good. I said, "What about our children?" Half thought our children would benefit, but all felt that our grandchildren would actually live in heaven here on earth. So I only succeeded in postponing heaven 50 years in their thoughts.

If perfection is possible right *here and now*, and you know what it is, or your leader knows, or your race or class knows, then it is your duty to force it on others. After all, you are giving them the millenium; if they don't want it, they should be made to want it. Since your principle is absolute, all opposition to it is opposition to the truth and not worthy of respect or consideration.

Now if these words seem to you fantastic, it is because you have been brought up in England or America in a Christian home. You learned from your grandmother that no one could be right except Christ; you heard in Sunday school that we were all trying to approach His standard, but would be at this all our lives. The great apostle had written, "Not as though I have already attained . . . but I press toward the mark for the prize of the high calling of God in Christ Jesus." Humility was the great virtue, pride the great sin. The first beatitude, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." It did not mean that Christians did

...get anything done; it meant that they did profound respect for the opinions of others, and believed that the final truth in any matter lay beyond all our minds, that it was approached by each making his contribution. "The body is not one member, but many. If the whole body were an eye, where were the hearing? All the members being many, are one body: so also is Christ."

If we were lucky enough to have had courses in history or philosophy in college taught by Christian teachers, we learned to recognize the elements in democracy which institutionalize this one Christian principle:

Respect for the opposition, since no one sees all the truth. Willingness to compromise, since you are not compromising heaven itself. A system of checks and balances, since in the Christian view, no human has unlimited wisdom for governing others.

When someone says to an American Christian, "Here is a perfect plan, the dawn of a thousand years of glory for the human race," we are apt to smile. Not because we are cynical. On the contrary we are of all people the most hopeful. But there is a childhood memory of that solemn warning of Jesus read in Church, "If any man shall say to you, Lo, here is Christ; or, lo, he is there: believe him not. For false Christs and false prophets shall rise and seduce, if it were possible even the elect." The end no man knoweth save the Father. In the back of our mind is a parable of the Lord of the Harvest permitting the wheat and the tares to grow together until the Harvest, that is, until the end of the world. So when it is said, if a man is against the truth, liquify him, if people are in opposition to ultimate reality, they do not deserve consideration, we just find ourselves in an alien mental climate. It was alien to the founders of America. They too had been brought up on the Bible and they made into institutions the theories of the New Testament. In that sense our liberty is related to our faith. For that reason, in fighting for American freedom and British freedom, we are fighting for Christianity.

TEMPTATION

One last thing, what this has to do with us personally. Our Lord said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." How may that be reconciled with the truth that we will never achieve perfection in this world? Our Lord's command is to refuse compromise, to be content with nothing less than living up to the highest we know day by day. But our experience is that as we succeed in a measure in overcoming our faults, we come in sight of new temptations on a higher level. The beginner in music cannot even understand the problems of the person who has been playing for three years. And after ten years perhaps you realize the difficulties that face the master. This same progress lies ahead of us all in the growth of character. We daily increase in God's Holy Spirit more and more until we come into His heavenly Kingdom. Each day we can be absolutely committed to such partial light as we have—in that sense we may be perfect. But we may not call this a permanent perfection,

to be forced on others, personally or socially.

And if we grow impatient with the slow progress that society makes toward the Heavenly City, and wonder what our small part may be, we may take courage from that whimsical story of Abraham bargaining with God for the city of Sodom. If there be 50, 45, 40, finally if there be 10, God will spare the city. The power of a few good men in any situation! In

PARISH LIFE

Visual Sermons for Lent

The statement, "One picture is worth a thousand words," is taken seriously by the Rev. A. Francis Allison, rector of the Warren County Associate Mission, which includes six New Jersey congregations. As a feature of the Lenten program, he is providing a weekly visual sermon based on the life of St. Paul. In commenting on this project, the Rev. Mr. Allison stated, "These visual sermons are part of a real religious service. We are not running Sunday movies for the sake of movies, nor are we trying to compete with commercial movie houses. The film, which is a 16 mm. sound movie, can be called a sermon in the modern manner, for it is shown during the sermon period in a service of worship. The music, hymns, psalms, scripture lessons, and prayers are built around the theme of the picture. These pictures are a great aid in making real to both adults and children much of the life of the great apostle and the early Church. The New Testament is read with greater interest and understanding after seeing these visual sermons."

A special educational feature is provision for an informal discussion of the visual sermon at the close of the service. No offering is taken during the service but volunteer contributions which defray the rental of the film are placed in the alms basin.

Visual aids are also used for the children's week-day Lenten services, the theme of which is "The Life of Our Lord." A record and inducement for attendance is provided by an attractive card to which pictures are added each week. Special awards are given at Easter to all youth having perfect attendance at both week-day and Sunday sessions of the Church school.

Lunch and Prayer

A quick lunch in the parish house is a feature of the noonday Lenten services in Christ Church, Mobile, Ala. In crowded Mobile standing in line is customary at noon, but women of the parish have lunch ready for all comers each day. Preachers at the services include: Rev. Messrs. William H. Marmion of Birmingham, Ala.; Hamilton West of Augusta, Ga.; John L. Jenkins of Selma, Ala.; and Edgar Neff of Montgomery, Ala.

In Birmingham, Ala., at the noonday services in the Church of the Advent, six bishops and a dean are among the speakers. They are Bishop Clingman of Kentucky, Bishop Powell of Maryland, Bishop Barnwell of Georgia, Bishop Carpenter of Ala-

that group, however small, each one of us can take his place. "For there is no restraint to the Lord to save by many or by few."

We ought never to stop thinking and working over the changes that may be brought about in the world around us, but when unanswerable questions make us doubt our own duty, our Lord's final words to St. John apply to all of us: "What is that to thee? Follow thou me."

bama, Bishop Walker of Atlanta, Methodist Bishop Decell, and Dean E. L. Haines of Louisville, Ky., Bishop-elect of Iowa.

Association of Former Vestrymen Founded

The Vestry Association recently formed in Christ Church, Cambridge, Mass., aims to provide spiritual fellowship among the men who have given valuable service, to strengthen the bond that ties them to their parish and to provide a group especially able to give advice upon request from those vestrymen in active office. There are no dues and no officers, save that the rector, the Rev. Gardiner M. Day acts as chairman. The Cambridge parish has an imposing list of ex-vestrymen standing high in civic and legal circles of the community and country.

Surprise Gift

The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., had a real surprise in store for his congregation at the Sunday morning service, March 5th, his 25th anniversary as rector of the parish. Some time before, he had been conversing with a layman about his anniversary and in the course of the conversation had stated that his main desire was to do something substantial toward the reduction of the church's mortgage, but that he was unable to do so. A few days later he had received from the layman a check for \$1,000 as a thank offering for the Rev. Dr. Porkess' long rectorship. The donor wished his name to remain anonymous. Dr. Porkess had the joy of making this announcement to the congregation and presenting the gift at St. Stephen's altar on the anniversary Sunday.

Services in Homes

One of the experiments being carried out by the Rev. Eric O. Robathan in the Church of the Redeemer parish, Pendleton, Ore., is the holding of Lenten meetings in a different home each week for prayer and meditation. The host and hostess of the home in which the meeting is held are responsible for inviting friends to attend. At the end of each meeting there is a time for social fellowship and refreshments are served.

The highlight of the Lenten season will be a Mission of Healing to be conducted by the Ven. Neville Blunt, archdeacon of Eastern Oregon, March 12th to 17th. Archdeacon Blunt was for many years a director of the Canadian Guild of Health.

Understanding Ourselves

IV. Personal Relations

THE relation of human beings to their environment is commonly viewed as the crux of the difference between political and social systems today. The 19th century and the early days of our own century saw the development of a political and economic system in which each individual's desires and purposes were viewed as the standard for all his actions. It was thought that if each man and woman concentrated upon his own well-being, the result would be that the well-being of all was advanced. Associations and governments were viewed as existing solely for the purpose of serving the needs of the individual member, and whenever an individual found that his own interests were not being furthered by such associations he had the right to withdraw.

This development was in considerable part motivated by the Christian religion, with its emphasis on the dignity of the individual human soul. On the practical side, as long as there were vast areas of natural resources lying ready to be claimed and territories ready to be colonized, it worked superbly for in-

creasing the material goods and services available to humanity as a whole. But a point arrived at which nearly all the natural resources belonged to some individual or other; and he would make them available to others only when it advanced his own interests to do so. Indeed, all the way along the line there was a large amount of exploitation of the poor at home and the uncivilized natives abroad, as the more able and powerful individuals organized industry, commerce, mining, and agriculture for their own individual benefit.

For a time, this exploitation was materially beneficial to the exploited as well as the exploiters. The standard of living of the poor and of colonial peoples became vastly improved. The development of instruments of power, such as labor unions, by the working population enabled them to claim a larger share of the economic advantages which the industrial revolution brought into being. But in the period between world wars, something happened to bring this process to a cataclysmic halt.

In Russia, the workers and peasants led (or misled) by the Communist party overthrew the owning and managing group, and attempted to create a state in which the desires of individuals were overruled by the needs of the working class as a whole. In Germany and Italy, the owning and managing classes sought to protect themselves from the pressure of the working class by Fascist dictatorships in which the desires of individuals were overruled by the needs of the owning group as a whole. In Britain and the United States, conservative and liberal governments adopted remarkably similar expedients of governmental controls to moderate the conflict between economic groups which resulted from a world-wide economic breakdown. In France, the volatile political system which that nation had adopted led to an incredibly complete evaporation of national consciousness and decay of the organs of national life.

In every country, even before the process was accelerated by World War II, the machinery of government became vastly swollen, and government intrusion into the processes of economic life sharply narrowed the areas of personal freedom. There seemed to be a sort of unspoken world agreement that the day of unrestricted individualism was over, and that close regulation of economic life was necessary. The differences of opinion among the nations have not been on this basic concept but on the question of which group the government should favor over another, and on the kind and degree of government supervision.

PROTESTANT Christianity is, on the whole, unprepared for this development. The system of free enterprise has been closely related to the Protestant views of the nature of man, the function of the Church, and the field of religion. Roman Catholicism, with its heritage of feudalism and institutionalism, is if anything a little too well prepared to make itself at home in the authoritarian state—if the state is friendly to the Church. It found a comfortable *modus vivendi* with Italian Fascism, and has had an even closer and more disturbing relationship to Fascism in Austria, Portugal, and Spain.

Perhaps the famous *via media* of Anglicanism, with its Cath-

The Epistle

The Annunciation

March 25th

“HIS NAME—Immanuel.” These words are a prophecy, showing that through the ages God was working out His purpose for our salvation. These words are a sign of God's love for us, that it was His plan to bring us into union with Himself. The word Immanuel (God with us) is an earnest of the fact that God planned no absent treatment but would be with us, dwelling among us; for a while in human flesh, then even closer in the spirit as we became members of the kingdom of which He is the head. The festival of the Annunciation is one of many reminders of the central truth of our religion, that God has united human nature with divine nature in the one person of God the Son. We should accept the teaching of the festival with deep gratitude. “Christ is Son of man that we sons of God in Him may be” and we must use every means that will make us at one with God.

Fifth Sunday in Lent

March 26th

“HE IS the Mediator.” The new Covenant rests on God's promise of forgiveness of sin through the offering of the Blood of Christ on the Cross. He is the Mediator, not a go-between, but the connecting link between the loving Father in heaven and us His children on earth, not standing between us and God but drawing us closer to our Father. He is the Way by which we come into union with God. It is part of His Way that He gives Himself, that we receive Him in the Holy Communion, gain His Life and power, and thus are given the help we need to live a holy life. In Passion-tide we think of the Cross, the price of our sins, and try to show God by our penitence that we mean to avoid further sin. We think of the Cross and thank God that the way is open through the Blood of Jesus, and that He is our Mediator.

ic world-view and its Protestant conscience, has a special relevance to the problem of the relationship of the individual to the state. Truth is not the exclusive possession of anyone, and Anglicans cannot claim exclusive ownership of a right understanding of society; but they can rightly assert that the church's teaching about man and society is being corroborated by the movement of history.

In contrast to the anti-individual systems of Communism and Naziism, the Church asserts that man is an individual of infinite worth in the sight of God; but in equal contrast to individualism, the Church asserts that we are members of one another, fellow-children in the family of God. The two concepts are combined in the word "person," which is used in church writings on social subjects to combine the two ideas about the nature of human beings—individual and social.

Speaking of oneself, to say "I am a person" means no more than to say "I am an individual." But, speaking of another to say "He is a person" implies a relationship toward him much richer and more meaningful than to say, "He is an individual." Between persons there is an interaction and interrelationship too profound and meaningful to be adequately described as "give and take." St. Paul's word for it has been translated as "charity" and "love." An Old Testament word for it has been translated as "lovingkindness," and perhaps this is as good a word as any available in English. The Christian teaching that God is personal—three persons in one substance—implies not only that that interrelationship exists between man and God but that it exists within the Godhead.

THE relationship between a person and a thing—whether a chair, a farm, or a factory, or any other thing—is primarily one of use. Things exist to be used or enjoyed, or be ignored. But the relationship between a person and another person is altogether different. Merely to use another person is to affront his manhood. Merely to ignore him is to deny that charity, or love, or lovingkindness which is the most important of Christian virtues (I Corinthians 13). Because both individualism and statism reduce human relations to the relations between individuals and things, they are denials of the Christian concept of man. And because they foster unreal and godless concepts of human nature, they inevitably lead to catastrophe.

The catastrophe may be a limited one such as a broken marriage caused by the determination of each spouse to use the other as an object of self-gratification instead of meeting as persons. It may be a world-wide orgy of destruction like the war. A dull afternoon tea or an economic depression may be a less critical manifestation of the same failure of men and women to meet each other as persons.

It is evident that no governmental system, no economic panacea can be invented which will make men treat each other as persons. But the lesson is equally plain that no system which denies the human person will succeed. Like the robots in the famous play, *R.U.R.*, dehumanized men will turn and destroy the system which "used" them.

The ultimate solution of the problem of social relations must be an ultimate establishment of lovingkindness in human affairs, based upon the lovingkindness of God. This is, of course, the Kingdom of God, of which we are called to be citizens. In the meantime, however, Christians have lives to live and jobs to do in a world which is far from that consummation. What can be done, in the present state of affairs, with the social order in which we live? This problem will be discussed next week.

Christianity and the Peace

AS ANNOUNCED in last week's issue (and, previously in a letter to the heads of Church schools), THE LIVING CHURCH is sponsoring an essay contest among undergraduates of Church schools, on the general subject of Christianity and the Peace. A distinguished trio of judges has agreed to select the prizewinners; Bishop Stevens of Los Angeles, the Rev. Dr. Bernard Iddings Bell, and Guy Emery Sipler, jr., religion editor of *Newsweek*.

The results of the contests, and perhaps some of the most noteworthy essays, will be published in the educational number of THE LIVING CHURCH, which is scheduled for May 14th. We are confident that the quality of the students' work will be more convincing than a thousand arguments as to the value of Church schools.

Details of the contest are given on page 16. Additional copies of the rules may be obtained from THE LIVING CHURCH office.

Reprints

WE HAVE received a number of requests for reprints of material which has appeared in recent issues. While we are always glad to supply reprints, we have found it necessary to sell a minimum quantity of 2,000. A smaller number would have to be priced higher than the magazine itself in order to pay for the costs of getting the material in reprint form and putting it on the press.

Accordingly, if enough advance orders are received we shall be glad to offer in pamphlet form the following, for which some tentative orders have already been received:

The Holy Communion, (leading editorial in the issue of February 6th) at 5 cents each for single copies, 4 cents each in quantities of 50 or more, and 3 cents each in quantities of 200 or more (plus postage).

The Judgment of the Coming Peace, by the Rev. Dr. Bernard Iddings Bell. This was a series of five articles in the issues of January 30th to March 5th. All five, brought together in one pamphlet, can be offered at 10 cents a copy, 7 cents each in quantities of 50 or more, and 5 cents each in quantities of 200 or more (plus postage).

The Bishop in Jerusalem

THE unique character of the Anglican Church's work in the Holy Land is suggested by the title of the Bishop—"the Bishop in Jerusalem." Making no claim to be the true occupant of that most ancient of apostolic sees, the Anglican Bishop in Jerusalem has a mission of assistance to and coöperation with other Christian forces in Palestine as his primary duty and a chaplaincy to Anglicans as his second duty.

The Episcopal Church has long shared with other Anglican Churches in the work, supplying not only money but the services of Canon Charles T. Bridgeman. The financial contribution is the Good Friday Offering, traditionally the offering made in the parish churches on Good Friday, but including some gifts from other sources.

This year there is a new Bishop in Jerusalem, the Rt. Rev. Dr. Henry Weston Stewart, who is carrying on the notable work of his predecessor, the late Rt. Rev. Dr. George Francis Graham Brown. He has appointed Canon Bridgeman Archdeacon of Syria and Lebanon. We hope that this year an even larger number of churches in the United States will rally to the support of the Bishop, the canon, and the other members of the missionary staff in this strategic area.

What Can the Parish Do?

At Work — at Worship — in the World

By the Rev. John O. Patterson

Rector of Grace Church, Madison, Wis.

Introduction

IT HAS been said that the primary function of the Church is "so to present the Gospel of Jesus Christ that it will create within her people a divine discontent with things as they are."

This is a constructive, realistic, and practical commission; it deserves more acceptance and thought than it would appear to have received. The Church of the first century, accepting the Gospel, presented it in such a way that it "turned the world upside down." The Church in other ages, accepting the Gospel, presented it in such a way that its teaching and fellowship permeated every aspect of life. But, unfortunately, the Church in our time has all too often appeared content with a presentation of the Gospel which, if not sanctioning "things as they are," at least failed to generate that divine discontent which would cause the Gospel to be expressed and manifested in any marked degree in the lives of people and parishes.

This does not necessarily mean that there has been any lack of conviction of the validity of the Gospel of Jesus Christ, or any lack of idealism on the part of His Church. That divine Society is still producing its saints, still nurturing men and women for whom Christian witnessing is both vocation and avocation. It does mean, however, that in the lives both of the individual members and of parishes the Gospel is being handicapped or hidden by a lack of specific techniques and tools for its manifestation.

Few things are more disturbing to Churchmen (whether clergy or laity) than the gap which exists between our Christian ideals and their expression in the lives of individuals and parishes. That our fellow-parishioners are men and women of good will, few will deny; that our parishes are laboring to be centers of Christian living, few will deny. Why, then, the lack of power, why then the feeble impact which modern Christianity makes upon the world?

CLOSING THE GAP

The fault would seem to lie in our failure to harness the ideals to methods for their practical expression; and ideals apart from such methods, apart from techniques for their expression in daily living, soon degenerate into sentimentality. That this has happened is the charge which a practical and realistic world often brings against the Church today. It is a charge which must be admitted by the Church, by its parishes and its people as they see the widespread ignorance of the Gospel on the part of so much of the world today.

These chapters are the testimony of one who has had the good fortune to serve as priest to certain congregations where

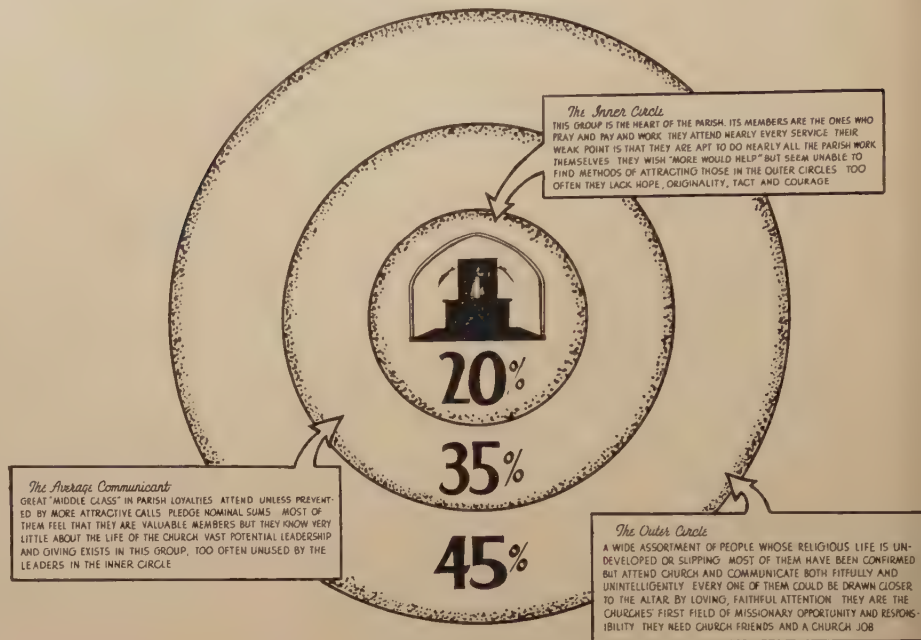


CHART I—CIRCLES OF INTEREST IN THE AVERAGE PARISH: "It is not too encouraging a picture, . . . and yet it's all we have; it's what generally exists, all legends to the contrary notwithstanding."

those ideals of faith and fellowship in which Christians place their hope and trust are not only preached, but really practised and shown forth in the life of the parish. That this is the result of corporate ventures and not of clerical leadership will be more than evident in reading this account; but that it is a comparatively rare and precious thing, worthy of all our striving, will be equally evident.

There is much to be hoped for in thinking about these things today. People are becoming more positive in their attitude toward religion. Our Church, so long dormant, too long content to leave things in the hands of Cæsar, seems at last really stirring. There is daily evidence that the Church, so long agreeable to a false definition of herself, a false understanding of her function, is aroused from her apathy, mobilizing her resources and restating her goals.

This restating of her nature as the Body of Christ, the Family of God, has brought again to the front the power and dignity and unity of the Church. No longer can Churchmen look upon the Church as a convenience to their spiritual welfare, or as a select club in which they will be active just so long as everything suits their whim and mood.

But this changed attitude must be carried to its fullest extent into the smallest units of the Church—the parish and the mission. Never again must the parish be

thought of as a comfortable residuary of local tradition and treated as a shelter for cliques and exclusiveness. The parish is rather a territory in which a priest and his people labor to bring in the Kingdom of God. The parish is the hand of the Body of Christ, the stronghold of the Family of God, the cutting edge of the Gospel of Jesus Christ.

Let us then consider the parish and its function in the Church. Let us examine our inheritance and our charge as the basic unit of the Church, and reconstruct our techniques for the parish at work, the parish at worship, and the parish in the world.

I. The Parish at Work

"What king, going forth to war, will not first sit down and take council . . . as to his strength." So with the Church in the parish, for here we find the visible Church. However much we may look to our national Church, however much strength we may gain from a sense of belonging to a great international communion, the present reality with which most of us deal is the parish—through this unit the Church comes into our lives. Therefore, however great our mission, however high our ideals, we must be thoroughly realistic as to the forces with which we go forth.

All too often, we find a glaring contrast between that which we preach as the

family of God in our community and the actual manifestations of it in our parish. All too often we bask in the ideals and blind ourselves to the present realities by pathetically claiming that "peculiar and unique problems and traditions exist in our areas." Such is of course treason to the cause, rejection of the commission with which our Lord charged us.

Any healthy parish program of work must, it would seem, accommodate at the same time both the fact of the Divine Commission and the Divine Fellowship of the Church, and the fact of the human organization and the human weakness of the average parish.

What is the average parish? Is there such a thing? Can we find any real and important common denominators between what we sometimes hear flippantly called "the New York and Chicago circuit" and the small town parishes? Is there anything really common to the mission field and the big city churches?

The facts contend that there is—that there is a very real common ground upon which both the small mission in a village and the large metropolitan parish can build. The facts contend further that their essential problems as well as their essential advantages are the same. My own experience will furnish a fairly typical example. My ministry began in a large metropolitan parish. A thorough-going survey of the area served to show that the average "home" was a one-room kitchenette apartment and that the length of residence of the average citizen was less than a year.

My second work was in a new residential area of a large city with a mission which had never before had a regular schedule of services in English. Seventy-five percent of the parishioners were foreign born, or first generation citizens.

My third charge brought me to our Church's largest mission field in the prairies of the North Central States. And now I am in a parish of more than 1,000 communicants situated on the main business street of a medium-size city.

And yet for all the varieties and vagaries of these situations, it has seemed that the problems were the same, the opportunities the same, and the commission the same. All of these people had promised, under God, to work, worship, pray, and give for the spread of Christ's Kingdom. The Church had nothing to offer one group that she did not offer all, and the program for each was the program for all.

For Church life is not things to be

done, but people to be exercised in Christian work. Church life is not statistical goals to be achieved, but souls to be saved. A parish is not composed of buildings, mortgages, endowments, or traditions. A parish is composed of people, people to be brought into a closer relationship with Almighty God.

Who are these people? Where do they stand? What do they need? How can they move closer to Almighty God and His way of life for them?

THE AVERAGE PARISH

An honest analysis of the average parish may be a little disturbing but is well worth while. Out of the planning for the Presiding Bishop's 10-Year Program has come a chart, made from something like a "Gallup Poll" survey of the national Church which shows not only the present situation, but shows equally clearly the needed program for the Church in the parish. [Chart I.]

Thus we see where most of us stand irrespective of the name, size, or "Churchmanship" of our parishes. Of 100% of our Churchpeople, approximately 20% are to be found in the inner circle—close to the altar. We of this circle think of ourselves as the heart of the parish. We are the ones who work and pay and pray. We attend almost every Sunday. But—our weak point is that we are apt to do nearly all the parish work ourselves. True, we say we wish "more people would help," but we seem unable to find methods of attracting those people from the outer circles. Too often we of the 20% lack hope, originality, tact, and courage.

Thirty-five per cent of us are in the second circle. We of this group are, perhaps, the average communicants; the "great middle class" in parish loyalties. We attend services—unless prevented by more attractive calls. We pledge nominal sums. Most of us feel that we are valuable members, but we know very little about the life of the Church. Vast potential leadership, giving, and devotion exists in this group, but it is all too often unused in spite of which we are allowed to feel that we are doing our part.

And then, alas, we come to the 45%, the outer circle. This offers a wide assortment of people whose religious life is undeveloped or slipping. Most of those in this circle have been confirmed sometime in the past, but attend Church and communicate both fitfully and unintelligently. Every one could be drawn closer to the altar by loving, faithful attention. They

are the Church's first field of missionary opportunity and responsibility. They need a Church friend and a Church job.

It is not too encouraging a picture, this average parish, your parish and mine, and yet, it's all we have; it's what generally actually exists, all legends to the contrary notwithstanding.

And against it we must set the ideal: "There is one body—as there is one Lord, one Faith, one Baptism—and unto every one of us is given Grace. And He gave some apostles, some prophets, some evangelists, some pastors, some teachers; for the perfecting of the fellowship, for the work of the ministry, for the edifying of the Body of Christ: until we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ."

We are not to do things for the sake of the "doing," but for the sake of the "doers." And, therefore, between these divine ideals and these present facts, we must place a policy, a technique and method, a way of connecting spirit with routine work. Our motto must be: "Souls to be won, not things to be done." Our technique should be that of the early Church, a recognition that the work of the Church is the work of the whole ministry, a ministry of priest and layman, an acceptance by all of the family nature of the Church, a nature demanding that each and every member of that family have a part in the responsibilities as well as the privileges of the Church in the parish. The parish must learn to use not only the willing folk, not even only the talented folk—we are not doing things for the "doing," but for the "doers." We are doing it to bring people into the divine fellowship. The parish must ask for sacrifices and expect them. It must admit that tasks worth doing are hard tasks, if it would have its people respect them and be willing to perform them.

Now there are many techniques by which this family sense can be engendered in a parish, and all parochial organization should have this goal in mind. There is danger, of course, in any involved system of organization—the danger that it become an end in itself. But this is outweighed by the practical certainty that lack of organization will lead to confusion, inefficiency, and paralysis.

PARISH COUNCIL

One system of parochial organization which has worked well in my own experience is the parish council idea, outlined on the second chart. It can be dull, stupid, and a headache, if it ever becomes an end in itself. It can be exciting, effective, and a joy if it is used as a means to an end. [Chart II.]

A typical council set-up is here illustrated. The clergy, the wardens, and a representative of the vestry are *ex-officio* members of the council. A layman, appointed by the rector, is chairman of each activity group. This chart shows 12 committees. There could be any number to meet the needs of a particular parish. In this case 18 persons compose the council proper and meet once a month. Each chairman has a committee of a size consistent with the nature of his committee's work. Some have 50 (the "roll call" or zoning com-

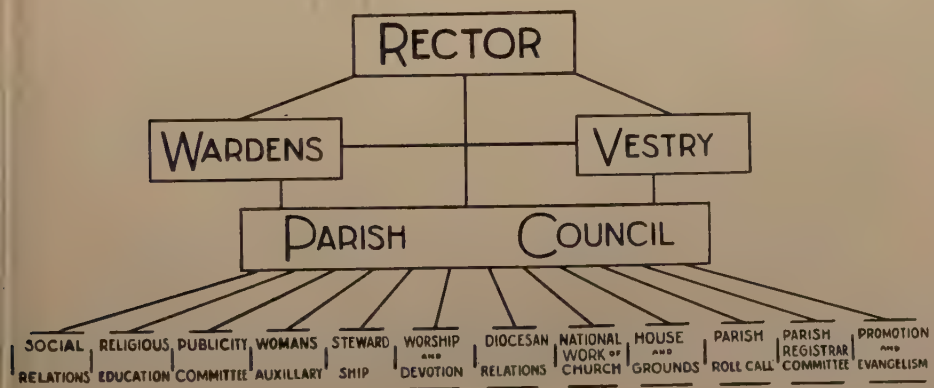


CHART II—AN EFFECTIVE SYSTEM OF PARISH ORGANIZATION.

mittee), others five. These particular committees meet monthly or as occasion demands. About three times a year the council and committee meet together. Annually the membership of council and committees should be changed.

The Council is a planning and advisory group. In order to avoid conflict with the vestry's prerogatives, the council meets the week before the vestry meeting, so that any plans involving money, or in any way within the vestry's jurisdiction, may be presented to it for consideration. One distinct advantage to the plan is that it allows vestries to become vestries once again, rather than saddling them with functions not properly theirs.

The members of the council thus say to the parish, "Here, this is a job for all of us. All of us, clergy and laity alike, share a royal priesthood, differing not in importance but only in function! Our job is to make manifest the divine fellowship in this our parish, to relate all that we do, all our thoughts, words and deeds, to the worship of the Holy Trinity and to carry into every phase of life the Grace of God given unto us."

Such parochial structure both *expresses* and *induces* the essential fellowship. For example, the roll call or zoning committee divides the community into zones. Each zone or precinct has a captain with several lieutenants. These are in constant contact with each home in their jurisdiction. They report illnesses, check on church absences, arrange car pools, form telephone brigades for announcing parochial meetings and needs. When a new family arrives in town,

the roll call committee, receiving the name and address through Chamber of Commerce agencies, notifies the chairman of the zone in which the newcomers live, and the nearest lieutenant immediately calls, welcomes them, and tells them of the Episcopal Church in the city and of the parish and its program. If they are going to affiliate with the parish, the caller explains to them the matter of transfers, gets all information regarding Church school children, and obtains the dates of all anniversaries (marriage, births, and baptisms) which the parish commemorates at daily services. Few things can help more in sponsoring the family concept of the Church than this work which carries it right into the homes of her people.

The stewardship committee can do much to cure the almost sinful attitude the parish so often maintains towards money, canvasses, and pledges. The layman, by talking to groups about the real significance of our offerings and by relating our money to our worship, can do much to overcome our unhealthy attitudes towards Church finances.

The committee on evangelism has rather broad responsibilities, as the title would suggest: the bringing of the unchurched to Baptism and Confirmation, the sponsoring of radio broadcasts, the developing of ways and means of making the Church known in the community both in its work and in its worship, are but a few. The opportunities for this committee are unlimited. In many respects it is an "idea-factory" for the other committees of the council.

The religious education committee is a planning board for both junior and adult education in the parish. As directors of the Church school they can be of inestimable aid. Among the projects which the committee can sponsor are adult classes and discussions groups, book clubs, parish libraries, and continued instruction for the newly confirmed.

It is obvious, of course, that all of the committee projects necessarily, and very properly, overlap. The work of the Church school, for example, will require not only the help of the religious education committee but also the combined efforts of the committee on evangelism, the committee on publicity, and the zoning committee, to mention but a few. The committee on social relations may be called in to answer the needs of a child from a poverty-stricken home, or to plan and conduct a Church school picnic. The committee on diocesan relations may be of assistance in sponsoring a diocesan Church school rally. The house and grounds committee may be called upon to provide proper furniture for Church school classes. This offers but one illustration of coöperation by the council committees and of the effectiveness of their organization.

But much more important than what the council is doing, or even how they are doing it, is the fact that what they do must all be related to the altar. In the parish, the worship of Almighty God must be primary. It must be primary in the minds of the people. Every project of the council, whether it be social, financial, educational, or any other, must be checked

ANNOUNCEMENT

Church School Essay Contest

Sponsored by The Living Church

In Connection with its semi-annual Educational Issue

Subject: Christianity and the Peace, or some related topic.

Eligibility: All undergraduates in Church related primary or secondary schools.

PRIZES

FIRST PRIZE: One \$50 U.S. War Bond

SECOND PRIZE: One \$25 U.S. War Bond

THIRD PRIZE: \$10 in War Stamps

The 25 next best will each receive \$1.00 in War Stamps.

Judges: The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles; the Rev. Dr. Bernard Iddings Bell and Guy Emery Shieler jr., Religion Editor of *Newsweek*. Their decisions as to both eligibility and prize winners, and as to interpretation of these rules, will be final.

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper.

Length—500 to 1,000 words. The manuscript must be mailed and postmarked not later than midnight, March 31, 1944, to Contest Editor, *The Living Church*, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than April 7, 1944. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying the manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere.

Announcement of winners will be made in the May 14th Educational issue of *The Living Church*.

this question: "Is it in accord with the Church's goal? Is it related to the altar?" it assisting the Church to be the Church?" All efforts at duplication of or competition with civic and community organizations should be rejected. The council holds that the function of the Church is religious and that all its activities must meet that test.

The object of the council is to engage a large proportion of the parish as possible in religious work, in active participation in the life of the family of God. And here is opportunity for the use of almost every talent and interest, in order that each and every parishioner may in a real sense be a part of that life as it is each Sunday offered to Almighty God at the altar.

For the Church's first frontier is people. The Church's greatest problem is "unemployment"—all too few of her people are actually engaged in the work of the Kingdom of God. Our job in our parishes is to stir up divine discontent with things they are, to get everyone moving under his own power. The Catholic faith is fun—therefore the manifestations of it in our parishes should be fun—yet all too many churchpeople never see this or know it, because the best jobs are kept for the select of the inner circle. As a result the work of the parish and the worship of the parish all too often have very little evident relationship.

Have we been thinking too much of the mundane side of things? Does this seem to be a program of activism? We must never forget that *worship* must be the primary activity of the parish. But, worship and liturgy are functions of the Church. No Church, no liturgy. No cure, no priesthood. No diocese, no bishop. Until we have faced fairly and squarely the nature and function of the parish, it seems foolish of us to talk about worship or to talk about going forth into the world with a mission.

Liturgy is primarily: "We are gathered together as God's family—Let us pray!" and until there has come to the front a very real sense of the Church as God's family, there is going to be a very meager response to the words, "Let us pray!"

Certainly no one today would advocate an archaeological aping of the Church of the first and second centuries. And yet that Church was a storehouse of power, revolution, and hope. One note of that early Church which we should regain is the sense of the power of the family of the Church. Indeed, it is often difficult in the Epistles to differentiate between St. Paul's references to the Holy Spirit and his references to the Holy Fellowship. That Holy Fellowship consisted of priest and people, of all who had received the spirit whether by ordination or by Confirmation. The result of such belief was an attitude of watchful expectancy, of spiritual alertness, of eagerness to work for the Kingdom—a realization that all had a part in and a responsibility for the redeeming ministry of Christ.

As Churchmen, we must use more of the "Holy Imagination" with which God has endowed His people, using it to express, strengthen, and expand that Holy Fellowship which is the Body of Christ the Church.

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NEW YORK

2,000 Confirmed

On Sunday evening, February 20th, a class of 140 persons was presented to Bishop Gilbert, Suffragan of New York, by the Rev. Dr. John H. Johnson of St. Martin's Church, New York. The service marked the 16th anniversary of the organization of St. Martin's, and during this period 2,000 people have been confirmed in this parish.

Celebrate 316th Anniversary Of First French Sermon

An unusual celebration was held in New York on March 5th, when the French Episcopal Church, Eglise du Saint Esprit, commemorated the 316th anniversary of the first sermon in the French language

preached in New Amsterdam. The occasion was also a triple festival day for the rector of the church, the Rev. Dr. John A. F. Maynard. It was Dr. Maynard's 60th birthday, the 40th anniversary of his ministry and the 20th of his rectorship of the "French Church," as it is usually called.

After a beautiful service, there was a luncheon in the Hotel Sherry-Netherland at which William Jay Schieffelin, president of the Huguenot Society of America, was the chief speaker and Dr. Maynard the guest of honor. Referring to the notable history of the church and of the Huguenots, Dr. Maynard said that 200 famous men have been given to the service of the United States by this little parish, and that 1,000 famous men in the country belong to the Huguenot group, including the Roosevelts.

Governor Dewey, Mayor La Guardia, the Presiding Bishop, Bishop Manning, and the Rev. Dr. Joseph R. Sizoo, president of the Greater New York Federation of Churches, sent messages of felicitation, which were read.

PANAMA CANAL ZONE

Bishop Beal Calls for World-Wide Outlook at Convocation

Warning that existing conditions throughout the war-torn world present a challenging future to the Church and the religion of Jesus Christ, Bishop Beal of the Panama Canal Zone, addressing the 24th convocation of his district, which met at the Cathedral of St. Luke, Ancon, on the afternoon and night of February 20th, declared, "As His followers we are not to shun danger or shirk our duty. We are to resolve and acknowledge that God gives this awful crisis of man's history as an opportunity for His kingdom."

"The great opportunity of the Church," said the Bishop, "is to proclaim the truth the Church has always known but has not always whole-heartedly declared, that this is one world and all mankind is meant to be the family and household of the One Father. We may seem far from a realization of that truth in this war-torn world, but many things point to a new age and a new fellowship."

Concluding his address, the Bishop remarked, "The crisis—the danger plus the opportunity—for the Church is to read these signs of the times and to have a world-wide view of her mission under God and Christ. Our Christianity must be global Christianity. So shall we be saved as individuals and as society. This is the crisis."

Statistics showed the greatest number of persons confirmed in any year since the district was organized nearly 25 years ago, and large increases were noted in the number of communicants, baptized persons, and church school teachers.

Authority was given the clergy by the Bishop to use the method of Intinction in the administration of Holy Communion.

A promising outlook for extension was presented in the Bishop's announcements

of generous gifts from the National Council of the Woman's Auxiliary for a new church building to be erected for the congregation at St. Christopher's mission, Rio Abajo, Panama, R. P., and a parish hall at St. Peter's, La Boca, C. Z., and for repairs to Christ Church, Colon, R. P. Funds from the Children's Birthday Offerings will pay for a new church at Gamboa, C. Z., for the congregation there. Greatly needed additions are also to be made to St. Mary's Church, Silver City, C. Z.

The meeting of the convocation was brought forward from February 22d to Washington's Birthday, since this day is not a holiday for the duration, to the Sunday before, February 20th, when it was convenient for the delegates to attend.

All officers were reelected.

NEW JERSEY

Examining Our Christian Life

A cooperative enterprise in Christian learning involving real study by the participants, was undertaken at Trinity Church, Princeton, N. J., concluding on Shrove Tuesday evening. Dr. Theodore M. Greene, McCosh professor of Philosophy in Princeton University, and Dr. George F. Thomas, professor of Religious Thought, conducted jointly a six-week lecture-discussion course on the general theme, "Examining Our Christian Life."

Professor Greene lectured on alternate Tuesday evenings on "Christian Life in Worship," "A Study of the Holy Communion," "Christian Life in Theology," and "Christian Life in Society." A book appropriate to each of the three topics was assigned, *Not by Bread Alone*, by Angus Dun, Bishop-elect of Washington; *Christian Doctrine*, by J. S. Whale, president of Cheshunt College, Cambridge, England; and *Christianity and Social Order*, by William Temple, Archbishop of Canterbury.

A feature of the enterprise was the discussion taking place after each lecture and on the intervening Tuesday evenings which were arranged primarily for discussion. These were in charge of Dr. Thomas. The Rev. Wood B. Carper, the Episcopal chaplain on the Procter Foundation, gave valuable assistance.

The series, advertised in the University Bulletin, proved of considerable interest both within and beyond the parish, and the attendance was excellent, the parish hall being crowded to the doors for the lectures, and a considerable proportion following through the discussions, which were ready and lively. On the final evening Professor Thomas gave a memorable summation of the great issues raised in the course, insisting that for Christianity worship, theology, and conduct, all three must be considered of primary importance though worship is at the source.

Those who planned the course, a lay committee meeting with the rector, the Rev. Arthur Lee Kinsolving, and the conductors, believe that modern people need study and instruction to help them find

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re meaning and content in their practice of religion in the Church. Many persons are convinced that the course was the most important event in the recent history of the parish, and there is already a demand for a second series conducted by the same men next year.

MISSOURI

Large Legacy Bequeathed to Christ Church

Christ Church at Rolla, Mo., has recently received a legacy of \$50,000 through a trust agreement drawn up by the late William J. Rucker of Charlottesville, Va. The legacy is to be used as specified by Mr. Rucker in his will to aid in the building of a new church edifice. Mr. Rucker, who died in 1941, was born and lived near Rolla.

Christ Church, which is adjacent to the campus of the Missouri School of Mines and Metallurgy, ministers to college students as well as to members of the parish. It is also near Fort Leonard Wood, and ministers to army personnel.

The Rev. O. V. Jackson has been in charge of Christ Church for 12 years.

WASHINGTON

Rapid Growth

The Rev. Flint Kellogg, rector of the Church of St. Stephen and the Incarnation, Washington, D. C., has been there for ten months, but in that period of time gifts in the amount of \$1,243.87 have been made to the church. Among other gifts, bank offerings, and memorials donated have been an aumbry, sanctuary and office lights, a roll of honor, pictures, statuettes, reliques, crosses, a new dossal and canopy, and two complete sets of Eucharistic vestments, one green in color for Epiphany

and Trinitytide, and one purple for Advent and Lent. Also a set of white Eucharistic vestments for the three ministers of a solemn Eucharist and two sets of English apparels for priests' and crucifers' alb have been given.

The aumbry and war shrine were designed by Lynch Luquer, senior warden, who also designed the high altar dossal and canopy with the advice and counsel of Philip Frohman, architect of Washington Cathedral and a member of Mr. Luquer's diocesan committee on Church architecture. The sewing on the dossal and canopy was done by the women of the parish.

LOUISIANA

Bishop Polk to Be Commemorated

Recognition of the memory of the Rt. Rev. Leonidas M. Polk, its first Bishop, is planned by the diocese of Louisiana, according to resolutions passed at the 1944 convention held in Christ Church Cathedral, New Orleans. Scholar, planter, bishop, West Point graduate, lieutenant general of the Confederate Army, Bishop Polk was killed in the service of the Confederacy in the Atlanta campaign in 1864. Because of the disorganized communications and the battling armies, it was impossible to bring his remains to Louisiana, and he was buried in St. Paul's Churchyard, Augusta, Ga.

Plans provide for markers to be placed on the public highway fronting his plantation in Lafourche Parish, La. A modest but dignified monument is to be erected in St. John's Churchyard, Thibodaux, Bishop Polk's home church, and a biography of the Bishop is now being written, paying particular attention to his notable services to Church and state. It is then hoped to bring his body from Georgia, and to reinter it with suitable ceremony in Christ Church Cathedral, New Orleans, in a commemorative service in which it is expected state, national, and ecclesiastical authorities will all participate. Papers have been brought to light, after careful research, which show that the burial in Georgia in 1864 was to be considered as temporary, until such time as Louisiana, then separated from the dying Confederacy by the confusion of the war, could claim its own.

Dean W. H. Nes of Christ Church Cathedral, New Orleans, is chairman of the committee in charge.

WEST VIRGINIA

Good Friday Offering

Bishop Strider of West Virginia has appointed the Rev. George J. Cleaveland, rector of the Church of the Good Shepherd, Parkersburg, W. Va., to promote the Good Friday Offering in West Virginia. In his appeal to the people to support the offering he says, "Anti-semitism rears its ugly and hellish head in many places in this our day. As Christians we will have none of it and no part of it. Your contribution to the Good Friday Offering helps to keep active your bishop and clergy in Jerusalem and Palestine."



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St. Paul's Polytechnic Institute

Closes Successful Campaign

A gift of \$1,000 from Oris P. Jones, colored funeral director of Lawrenceville, Va., launched the Emergency Equipment Drive of St. Paul's Polytechnic Institute of that city. With a goal of \$4,000, the drive brought in \$6,501.57, which far exceeded the dreams of the chairman, John T. Thornton, and his steering committee, composed of faculty members of the Institute and key citizens of Brunswick County. In order not to overwork the school's regular contributors, the drive was to have been restricted to the faculty members, workers, and students of St. Paul's and the Negroes of Brunswick County. Although all solicitors did not follow this restriction, the money came largely from these groups.

On January 22d plans for the campaign were laid before the faculty and the support of each member was solicited. It was hoped that the group would pledge itself to give \$500, but a motion was made and carried that each member give \$10.00, which would total over \$600. A similar meeting and a banquet was held for citizens of the county, and each of the five sections pledged itself to raise \$500. Later the boarding students were organized with their own steering committee. They undertook to raise \$300 altogether. \$1,377 came from those immediately connected with St. Paul's as teachers or students.

The drive closed with a mass meeting on March 3d, when the announcement of its great success was made.

St. Paul's Polytechnic Institute was recently fully accredited as a standard four-year college by the Department of Education of the State of Virginia.

CONFERENCES

Kanuga Summer Program

The regular schedule of conferences for Kanuga Lake, Hendersonville, N. C., is being planned for the coming summer, and all indications point to a season as successful as last year. The Rev. John A. Pinckney, who has been director of the Young People's Conference there for the past 13 years, has now been elected director of personnel. He takes on this additional work together with directing the young people's conference. F. D. MacLean, superintendent of the Church Home and Orphanage at York, S. C., was elected treasurer.

The season will open on June 5th with a retreat for women to be led by the Rev. Robert Loosemore, SSJE. This will be followed by the Midget Camp for girls 10 and 11 years old, directed by Miss Margaret Marshall; the Junior Conference, under the Rev. W. S. Lea, and the Cub Camp for Boys aged 10 and 11, directed by the Rev. W. H. Hanckel.

The Rev. Mr. Pinckney will direct the Young People's Conference from June

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in their two weeks' session under
thop Jackson of Louisiana. July 29th
ugust 26th will be set aside for the Boys'
mp for boys from 9 to 14 years old.
er this, the entire property will be
erated on a guest basis until September
. This guest period will be under the
ervision of the Rev. Mr. Pinckney.
Those desiring information about any
these sessions should write to the Rev.
an A. Pinckney, Clemson, S. C.

First Conference of Its Kind

Bishop Phillips of Southwestern Virgin-
announces a conference of women mis-
n workers with the clergy under whom
y serve, set for March 20th and 21st,
St. John's Church, Wytheville, Va., of
hich the Rev. Devall L. Gwathmey is
ttor.

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ed to be held anywhere in the Church,
is expected to point the way to a con-
uous development of the diocesan mis-
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Be?" "Pitfalls and Temptations in
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CHANGES

Appointments Accepted

BARRETT, Rev. W. J., retired priest of the
diocese of Ohio, is now locum tenens of Christ
Church, Lead, S. D.

BELLIS, Rev. W. OLIVER, formerly priest-in-
charge of the Church of the Advent, Kennett
Square, Pa., is now rector of St. Barnabas Church,
Haddington, Philadelphia. Address, 6410 Haver-
ford Avenue, Philadelphia, Pa.

LEVAN, Rev. THEODORE E. A., formerly curate
of St. Luke's Church, Germantown, Philadelphia,
is now rector of St. David's Church, Manayunk,
Philadelphia. Address: 154 Kram's Avenue,
Manayunk, Philadelphia, Pa.

THOMPSON, Rev. HECTOR W., is now super-
intendent of St. Luke's Home, Phoenix, Ariz.
Address: St. Luke's Home, Phoenix, Ariz.

WILLIS, Rev. ARTHUR R., formerly acting rec-
tor of the Church of the Holy Communion, Charle-
ston, S. C., chaplain of Porter Military Academy,
and St. Albans-at-the-Citadel, Charleston, is now
rector of Christ Church, Ottawa, Ill.

Military Service

WRIGHT, Rev. JOHN ARMSTRONG, has received
his commission as a lieutenant in the Chaplain's
Corps of the United States Naval Reserve. He
is now in Williamsburg, Va., in the Chaplain's
School at William and Mary College.

Ordinations

PRIESTS

EAST CAROLINA—The following were ad-
vanced to the priesthood by Bishop Darst of East
Carolina in St. Augustine's Church, Kingston,
N. C., on March 3rd:

The Rev. THEODORE ROOSEVELT GIBSON, who
will continue to serve St. Paul's Washington,
N. C.; St. Mary's, Belhaven, N. C.; St. Jude's,
Aurora, N. C.; and St. Thomas', Sladesville, N. C.

The Rev. VERNON EARL ARTIS, who will
serve St. Andrew's, Greenville, N. C.; St. Timo-
thy's Farmville, N. C.; and St. Stephen's, Had-
dock's Cross Roads, N. C.

The candidates were presented by the Rev. E.
W. Halleck, the Ven. R. I. Johnson, and the Rev.
R. E. Bunn. The Rev. Dr. H. A. Parris preached
the sermon.

NEW HAMPSHIRE—The Rev. WILLIAM FRANK-
LIN JUDGE was ordained to the priesthood Febru-
ary 6th in the Chapel of the Holy Cross, Holder-
ness, N. H., by Bishop Dallas of New Hampshire,
who also preached the sermon. He was presented
by the Rev. Edric A. Weld. The Rev. Mr. Judge
is priest in charge of the Church of the Holy
Spirit, Plymouth, N. H.

DEACON

MINNESOTA—DAVID IRA HORNING was or-
dained to the diaconate March 1st in the Cathed-
ral of Our Merciful Saviour, Faribault, Minn.,
by Bishop Keeler of Minnesota. He was pre-
sented by Dean O. R. Littleford. The Rev. Dr.
Paul Kremer preached the sermon. The Rev. Mr.
Horning is to be curate of the Cathedral of Our
Merciful Saviour, Faribault, Minn.

Lay Workers

POTTER, ALICE, is now educational secretary of
Trinity Church, Elmira, N. Y. Miss Potter, a
graduate of St. Faith's School, New York City,
has had several years' experience in religious edu-
cation work in Wyoming and at St. Paul's Church,
Troy, N. Y.

Correction

In the March 5th issue of THE LIVING CHURCH
the Rev. FRANK R. JONES' address was given as
1005 Emory St., Asbury Park, N. Y. It is
Asbury Park, N. J.

CHURCH CALENDAR

March

19. Fourth Sunday in Lent.
25. Annunciation B.V.M. (Saturday).
26. Fifth (Passion) Sunday in Lent.
31. (Friday).

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ored. Will supply room and board plus \$30 a
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RECENT college graduates who desire to serve
the Church by teaching are invited to correspond
with the Rev. Leonard W. Steele, Principal of St.
Faith's School, Saratoga Springs, N. Y., in regard
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sires position on Pacific Coast in Parish or
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THE LIVING CHURCH

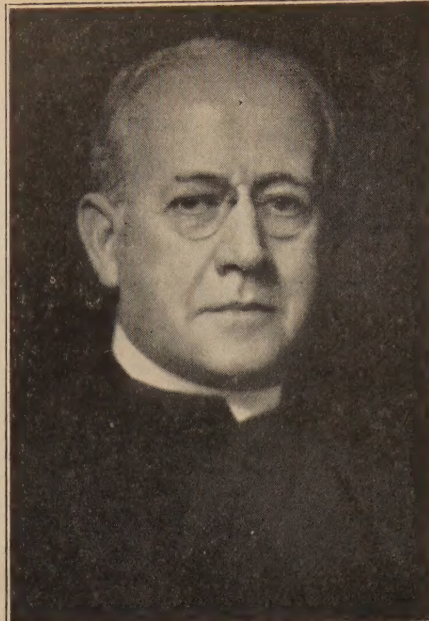
DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

Gerard Francis Patterson, Priest

The Rev. Canon Gerard F. Patterson, sometime archdeacon of Ohio, died of a heart attack on a bus, March 4th, while enroute to Fremont, Ohio, where he was to have taken services the following day at St. Paul's Church. Funeral services were held in Trinity Cathedral, Cleveland, March 7th. Bishop Tucker of Ohio officiated, assisted by the Rev. Dr. Walter F. Tunks of Akron, Ohio; the Rev. Edmund G. Mapes, and the Rev. Canon V. A. Peterson of Cleveland.

Canon Patterson was born in 1867 at Norwood, Ontario, Canada. Graduating from Nashotah House in 1892, he began his ministry in the missionary district of Oklahoma. From 1893 to 1895 he was rector of St. John's Church, Clinton, Iowa, and from 1895 to 1899 he served as rector of Calvary Church, Sedalia, Mo. Coming to Cleveland in 1899, he accepted appointment to the charge of the Mission of the



Incarnation in Glenville and to St. Stephen's in Collinwood. Under his care the Incarnation Mission became a thriving parish. During the 22 years of his rec-

torate the parish was moved to its present location and the present parish house was built as the first unit of the commodious new plant which houses the congregation.

In 1920 when the newly organized council of the diocese began its work, Dr. Patterson was elected executive secretary and in 1921 Bishop Leonard appointed him archdeacon.

In addition to the several posts occupied by Canon Patterson through the years of his active ministry, he served as deputy to five General Conventions, 1925, 1928, 1931, 1934 and 1937. For many years he served as secretary of the province of the Mid-West, occupying that office at the time of his death. In 1922-23 he was president of the Cleveland Federation of Churches. For a number of years he served as the Ohio correspondent for THE LIVING CHURCH, relinquishing that work in 1943. Kenyon College conferred the D.D. *honoris causa* upon Canon Patterson in 1936, and upon his retirement as archdeacon in 1938, Bishop Tucker nominated him as an honorary canon of Trinity Cathedral.

Surviving Dr. Patterson are his wife, Mrs. Blanche Ashley Patterson; a son, Jerome; and a step-daughter, Mrs. Donald Duncan McLennan.



GO TO CHURCH DURING LENT



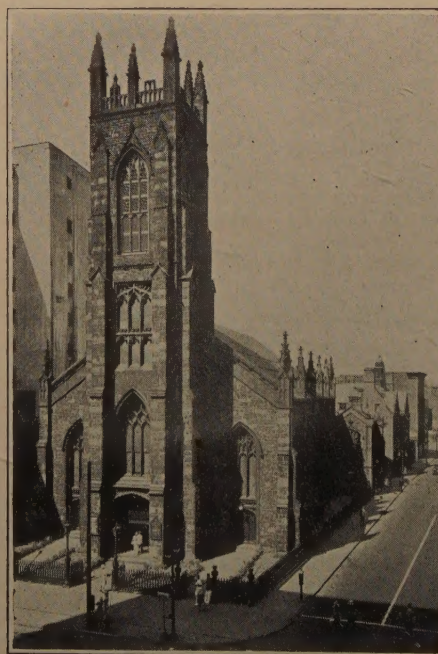
GO TO CHURCH! That slogan, sound-
ed round the world, might well put
an end to the world's chaos. The rectors
of leading churches listed here urge you
to put the slogan to work in your own
personal world. Use it on your friends.

Whether as a traveler in a strange city,
or as a local resident, you are always wel-
come to come into these leading churches
for the services or for quiet moments of
prayer. And you are urged to bring with
you your friends. Accept the cordial
invitation!

CENTRAL NEW YORK—Cont.

Grace Church, Church & Davis Sts., Elmira, N. Y.
Rev. Frederick Henstridge, Rector
Sun.: 8 H.C.; 11 Ch. E. & Sermon; 4:30 Choral
Evensong; Wed., Fri. & H.D.: 9:30 A.M. H.C.
Other services as announced. Confessions Satur-
days 7:30 P.M. & by appointment.

Grace Church, Genesee & Elizabeth Sts., Utica,
N. Y.
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri.
7:30 H.C.



CHRIST CHURCH CATHEDRAL
HARTFORD, CONN.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D.,
Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffra-
gan Bishop

Church of the Atonement, 5749 Kenmore Avenue
Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

St. Luke's Church, Hinman & Lee, Evanston
Rev. Frederick L. Barry, D.D.
Sun.: H.E. 7:30, 8:30, 9:30, 11 with Sermon
Daily Eucharist 7:30, Wed. 7:30 & 10; Saints
Days 7:30 & 10.

COLORADO—Rt. Rev. Fred Ingley, D.D., Bishop
St. John's Cathedral, 14th & Clarkson, Denver
Very Rev. Paul Roberts, D.D., Dean; Rev. Har-
rison B.D., Canon
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Week-
days: Wed. 7:15 A.M., Thurs. 10:30 A.M., Hol-
days 10:30 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy,
D.D., Bishop; Rt. Rev. Walter Henry
Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Main & Church Sts.
Hartford
Very Rev. A. F. McKenny, Rev. S. W. Wallace
Rev. E. J. Cook, Rev. J. P. Coleman
Sun.: 8, 9:30, 10:05, 11 & 8 P.M.; Weekdays: Mon-
& Thurs. 9; Tues., Fri., Sat. 8; Wed. 7 & 10.

St. Mark's Church, New Britain
Rev. Reamer Kline, Rector
Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service
Wed. evenings in Lent 7:45; H.C. Wed. 10 A.M.
& Fri. 7 A.M., Intercessions Thurs. 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstir,
D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe,
D.D., Bishop; Rt. Rev. John Insley Blair,
Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. & 7th St., Brooklyn
Rev. Nelson F. Parke, Rector
Sun.: 8, 9:30 & 11. Special Lenten Service Sun-
at 8 P.M. Weekdays: Tues. 7 A.M., Thurs. 1
A.M., Fri. 10 A.M. H.C.

ALABAMA—Rt. Rev. Charles C. J. Carpenter,
D.D., Bishop

Church of the Advent, 6th Ave. & 20th St., N.,
Birmingham 3
Rev. John C. Turner, Rector; Rev. B. C. Cooper,
Curate (USNR), Conrad Myrick, Assistant
Sun.: 7:30 & 11 A.M., 6 & 7:30 P.M.; Daily:
12:05-12:25. Holy Days: 10:30. Wed.: 10:30 &
7:30. Fri.: 7:30 & 5.

ALBANY—Rt. Rev. George Ashton Oldham, D.D.,
Bishop

St. George's Church, N. Ferry St., Schenectady,
N. Y.
Rev. George F. Bambach, Rector
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues.,
Thurs., Holy Days: 10 A.M.

ATLANTA—Rt. Rev. John Moore Walker, D.D.,
Bishop

St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 M.P.; 6 P.M., Y.P.S.L.; Week-
days: 12:05 Noon-Day Service (except Sat.);
Fri.: E.P., 5.

CENTRAL NEW YORK—Rt. Rev. Malcolm
Endicott Peabody, D.D., Bishop

Christ Church, Washington St., Binghamton, N. Y.
Rev. Robert L. Jacoby, Rector
Sun.: H.C. 8, 9:30, 11; Evensong 7:30 P.M.
Weekdays: H.C. Wed. 10:30, Fri. 8; Noonday
Preaching Thurs. 12:05.



GO TO CHURCH DURING LENT



LONG ISLAND—Cont.

Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 A.M. & 5 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:15 A.M., Saints' Days, 10 A.M. Choir of Men and Boys

Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.
Saints Days & Holy Days: 10 A.M.

SS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Paul's Cathedral, 615 So. Figueroa St., Los Angeles
Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: 9 A.M., Thurs. 10 A.M.

Augustine by the Sea & St. Ambrose Chapel, 2227 4th St., Santa Monica, Calif.
Rev. W. N. Pierson, Rev. D. J. Gallagher
Sun.: 7:45, 9:30 & 11 A.M.; 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, Figueroa at 78th St., Los Angeles
Rev. Douglas Stuart, Rector
Sun. Masses: 7:30 & 11; Tues. & Thurs. at 7; Wed. at 10; Sun., Wed.: Evensong & Litany at 8; Fri. Stations of Cross at 8.

Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

St. Peter's, Park Ave. & Monuments St., Baltimore
Rev. Reginald Mallett, Rector
Sun.: 8, 9:30, 11 A.M. & 4:30 P.M.; Daily Mass: 7:30 A.M.

David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.
Rev. R. T. Loring, Rev. R. A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Mon., Tues., Wed. & Fri.: 7:30; Thurs. 10.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller
Sun.: 7:30, 9:30, 11, 8; and daily.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Sq., Dorchester, Boston
Rev. A. W. P. Wylie, Rector; Rev. H. J. T. Mueller, Assistant
Sun.: H.C. 7:30; Ch. Sch. Mass 9:15; High Mass & Sermon 11; Daily: 7 H.C.; Fri. in Lent: 8 P.M. Stations of the Cross & Benediction.

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

ILWABKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

St. Paul's, Capitol Square, Madison, Wis.
Rev. J. O. Patterson, Ven. E. M. Ringland
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10
St. Mark's, 2604 N. Hackett Ave., Milwaukee
Rev. Killian Stimpson, D.D., Rector
Sun.: 8, 9:30, 11; Weekdays: Tues. 9:30, Wed. 7:30, Thurs. 10.

MISSOURI—Rt. Rev. William Scarlett, Bishop

Church of the Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild, Rector
Sun.: 8 & 11 A.M.; Wed.: 10:30 A.M.; Thurs. 7:30 P.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop; Rt. Rev. Theodore R. Ludlow, D.D., Suffragan Bishop

Grace Church, Broad & Walnut Sts., Newark
Rev. C. L. Gomph, S.T.D., Rector; Rev. V. H. Strohsahl, Curate
Sun.: Masses 8, 9:30 & 11 A.M., Solemn Evensong 4:30 P.M. Daily Mass 7:30 A.M.; Confessions Fri. 10 A.M.; Sat. 11-12 & 5-6 & by appointment.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service, Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

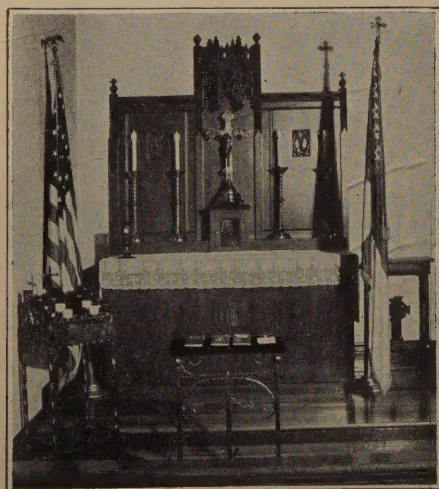
Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion



PEACE ALTAR IN ST. MICHAEL'S CHAPEL
CHURCH OF INCARNATION
DETROIT, MICH.

NEW YORK—Cont.

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 12:15; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa
Rev. E. H. Eckel, Rector
Sun.: 7, 8, 9:15, 11 A.M., 5 P.M.
Weekdays (exc. Sat.): 12:05 P.M.; Tues. & Fri. 10 A.M.; Wed. & Thurs. 7 A.M.; Wed. 7:30 P.M.

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Paul's Church, Chester
Rev. Stanley V. Wilcox, Rector
Sun.: 8 & 10:30 A.M.
Weekday: Wed. 10 A.M.

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., Rector; Rev. William H. Dunphy, Ph.D., Associate Rector
Sun.: 8 & 9 A.M., Holy Eucharist; 10:30 A.M. Matins; 11 A.M. Sung Eucharist & Sermon; 4 P.M. Evensong & Instruction
Lenten Services: Eucharist Daily: 7:30 & 12:10. Also Wed. & Fri. at 7, and Tues., Thurs., & Holy Days at 9:30. Address Daily 12:35 (Mon. through Fri.); Matins 7:15 A.M. Evensong, 5:30 P.M. (Daily); Wed.: Stations of the Cross, 8 P.M.; Fri.: Litany in Procession & Sermon, 5:15 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket
Rev. Harold L. Hutton, Rector; Rev. L. H. Plante, Asst.
Sun.: 8, 9:30, 11 A.M., 12:15, 7:30 P.M.; Fri.: 12:15 & 7:45 P.M.; Holy Days: 10 A.M.

Church of the Epiphany, 542 Potters Ave., Providence
Rev. Francis B. Downs, Rector
Sun.: 8 & 9:15 H.C., 11 M.P. & Sermon; Wed.: 7:45 E.P.; Thurs.: 7:30; Fri. & Saints Days: 9:30 H.C.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D.

St. Andrew's Church, Tampa
Rev. M. J. Bram, Rector; M. O. Nace, Exec. Sec.
Sun.: 7:30 & 11 A.M.; Lenten Services: Mon. 3:45 P.M., Wed. 7:30 P.M., Thurs. 7:30 & 10:30 A.M., Fri. 4 P.M.

St. Stephen's, Coconut Grove, Miami
Rev. Rex Wilkes, Rector; Rev. F. R. Alvarez
Sun.: 8, 9:30, 11 & 12:15. Daily: H.C. 8; except Mon. & Fri. at 10.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sundays: Mass 7:30 & 10:45. Daily, 7:30 A.M.; Wed.: Union with Christ Church, 7:45 P.M. First four at Christ Church & last three at St. Paul's Church.

WASHINGTON

St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M. E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

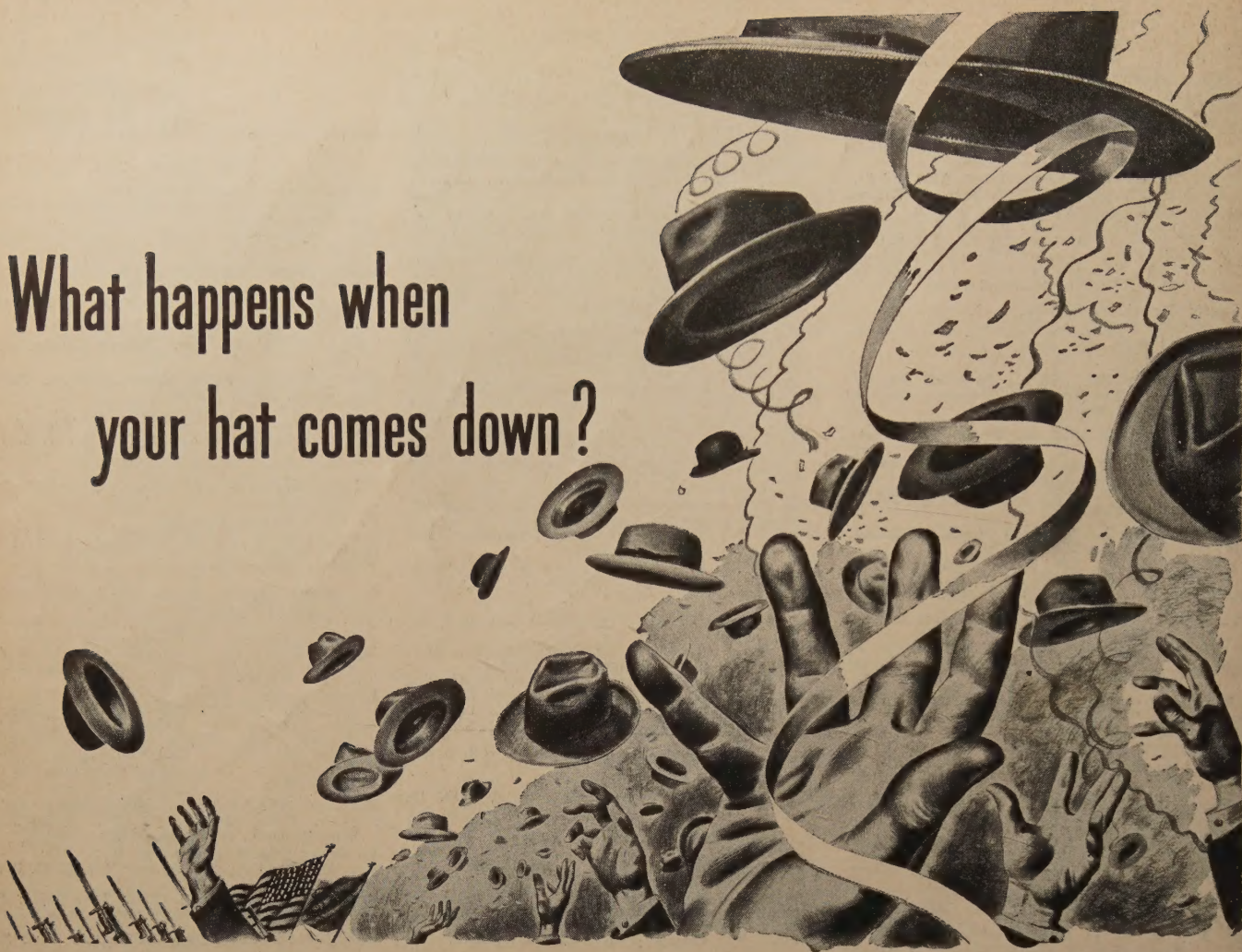
WESTERN MICHIGAN—Rt. Rev. Lewis Bliss Whittemore, D.D., Bishop

St. Luke's Church, Kalamazoo, Mich.
Rev. Dr. A. Gordon Fowkes, Rev. Wm. W. Reed
Sun.: 8, 9:30, 11 & 5:30; Daily at various hours.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Buffalo
Very Rev. Edward R. Welles, Dean
Sun.: 8 H.C., 9:30 A.M. Ch. Sch. Service, 11 Morning Service & Sermon

What happens when your hat comes down?



SOMEDAY, a group of grim-faced men will walk stiffly into a room, sit down at a table, sign a piece of paper—and the War will be over.

That'll be quite a day. It doesn't take much imagination to picture the way the hats will be tossed into the air all over America on *that* day.

But what about the day after?

What happens when the tumult and the shouting have died, and all of us turn back to the job of actually making this country the wonderful place we've dreamed it would be?

What happens to you "after the War?"

No man knows just what's going to happen then. But we know one thing that must *not* happen:

We must *not* have a postwar America fumbling to restore an out-of-gear economy, staggering under a burden of idle factories and idle men, wracked with internal dissension and stricken with poverty and want.

We must *not* have breadlines and vacant farms and jobless, tired men in Army overcoats tramping city streets.

That is why we must buy War Bonds—now.

For every time you buy a Bond, you not only help finance the War. You help to build up a vast reserve of postwar buying power. Buying power that can mean millions of postwar jobs making billions of dollars' worth of postwar goods and a healthy, prosperous, strong America in which there'll be a richer, happier living for every one of us.

To protect your Country, your family, and your job *after* the War—buy War Bonds now!

Let's all **KEEP BACKING THE ATTACK!**

*The Treasury Department acknowledges with appreciation
the publication of this message by*

The Living Church